

The Improvement Era

A vintage photograph of a young woman with dark hair, smiling and standing in front of a building. She is wearing a long, white, ruffled gown with short sleeves and a tiara. The building behind her has a prominent white tower with a dark roof and a small window. The scene is set outdoors with trees and bushes in the background.

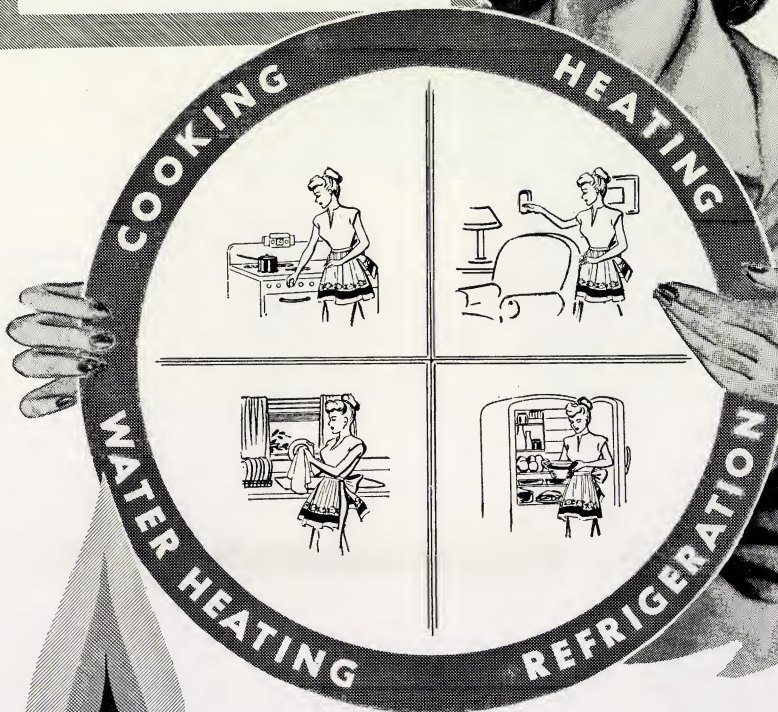
FEBRUARY 1949

HERE'S A GREAT
HOUSEHOLD BARGAIN!

save money by using

GAS

for the 4 big jobs



It actually works out this way: the more gas service you use,
the more money you save! Let us show you how it can be done.

**See your Gas Appliance Dealer, Plumber, Heating Contractor or
MOUNTAIN FUEL SUPPLY COMPANY**

Serving Utah and Wyoming with Natural Gas — The Modern Fuel

EXPLORING THE Universe

By FRANKLIN S. HARRIS, JR.

THE best information available on the occurrence of near-sightedness indicates that race and heredity play a more important role than civilization.

BY making copper radioactive it has been found that the liver gets the heaviest concentration of copper as it goes into the body of cattle.

IT has been found that too little sleep for too many nights retards the growth of white rats and makes them very irritable, but it does not affect their ability to learn.

PEOPLE begin to lose their hand strength at the age of twenty-five.

THE control of the Klamath weed in California is being attempted with an Australian weed-eating beetle which feeds only on this plant.

IF the conditions are favorable a single bacterium may divide into two bacteria every thirty minutes. If there were sufficient food and the bacteria could get out of each other's way a single bacterium might produce no less than a hundred million million bacteria in twenty-four hours.

HAIRS and horns are stronger lengthwise than sidewise, but nails, especially a baby's nails, are weaker lengthwise, particularly after soaking in water.

TYROSINASE, which turns potatoes black, with another chemical urethane, has been found to be of some value in treatment of leukemia.

THE annual crop of microscopic too-small-to-be-seen plants in the English Channel alone gives nearly six tons of digestible food an acre. The oceans cover three-fifths of the earth's surface, and on most parts microscopic plants float in surface water.

EXPERIMENTS by Professor Raymond R. Moore have found that lodgepole pine and aspen when treated to prevent decay make a cheap source of fence posts.

RESISTANCE of white leghorns to fowl typhoid has been increased by injecting the bacteria into the white leghorns and using only the resistant individuals for breeding. Mortality was reduced by about ninety percent in the fifth generation.

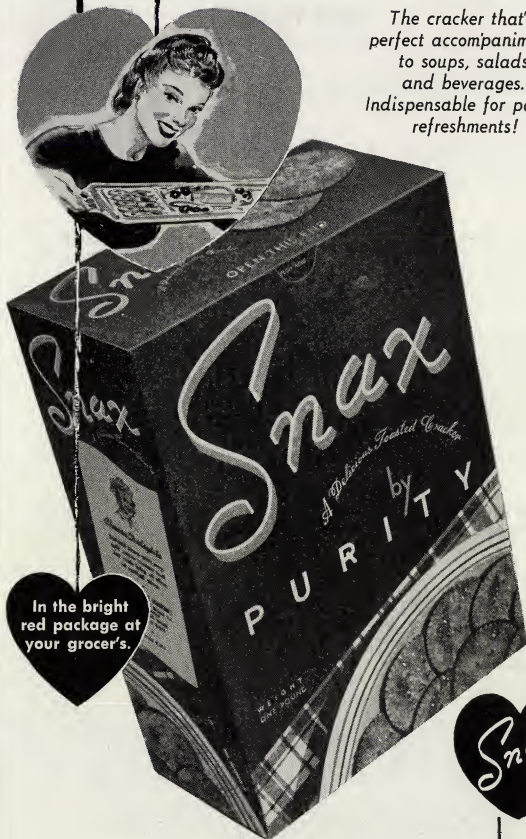
FEBRUARY 1949

February

... month of fantasy
and facts ...
when all mealtimes
call for



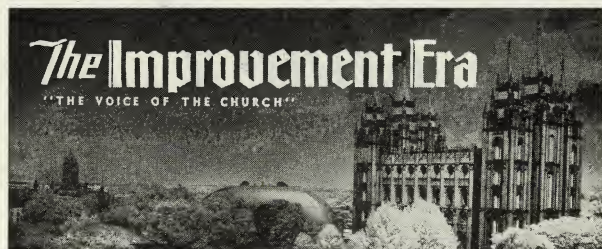
The cracker that's
perfect accompaniment
to soups, salads
and beverages.
Indispensable for party
refreshments!



P U R I T Y

..... PURITY BISCUIT CO — SALT LAKE — PHOENIX

GM
M205
I34
V152
Feb
1949



February
1949

VOLUME 52
NUMBER 2

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Editor's Page

As to This Generation.....George Albert Smith 73

Church Features

An Apostle Speaks About Marriage to John and Mary.....	Spencer W. Kimball 74
Do You Read Church History Correctly?—II.....	John D. Giles 80
Baptism for the Dead in Ancient Times—III.....	Hugh Nibley 90
Evidences and Reconciliations: CXXXII—What Is Eternal Progression?.....	John A. Widtsoe 97
The Church Moves On.....	68
Melchizedek Priesthood.....	102
No-Liquor-Tobacco Column.....	103
The Presiding Bishopric's Page.....	104
Missionaries Leaving for the Field.....	106
This Month with Church Publications.....	127

Special Features

The Most Attractive Quality—Let's Talk It Over.....	Mary Brentnall 77
The Pony Express.....	Ray H. Fisher 78
The Church and Modern Society: II—The Social Need for Faith.....	G. Homer Durham 84
Latter-day Saint Pioneers and the Old Spanish Trail.....	William R. Palmer 88
The Right and Power to Act for Oneself.....	Thornton Y. Booth 92
The Spoken Word from Temple Square.....	Richard L. Evans 93
Exploring the Universe, Franklin S. Harris, Jr.....	65
World, G. Homer Durham.....	67
Dear Editor:—A Letter from England.....	70
On the Bookrack.....	95
Homing: Nevertheless, Wheat for Man, P. K. Edmunds.....	98
Cook's Corner, Josephine B. Nichols.....	99
Handy Hints.....	101
Indian Humor, J. N. Washburn.....	116
Your Page and Ours.....	128

Editorials

"These We Honor".....	Marba C. Josephson 96
The Strength of Silent Sermons.....	Albert L. Zobell, Jr. 96

Stories, Poetry

Rough Going.....	Frank Richardson Pierce 83
The Fort on the Firing Line—Part V.....	Albert R. Lyman 86
Frontispiece: Growth of Freedom, Bessie Wolington.....	71
Poetry Page.....	72
Rag Rug, Clara Aiken Speer.....	76
My Little Farmer, Nell Cox.....	94
Message, Ruth Harwood.....	107
Where Dreams Live, Evelyn W. Viner.....	119

Executive and Editorial Offices:

50 North Main Street, Salt Lake City 1, Utah

Copyright 1949 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscription, \$3.00 a year, in advance; 25¢ single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

THE traditional month for Gold and Green or Sweetheart balls, February brings to the cover of the ERA one of the queens of a colorful Gold and Green Ball—Dorothy Doyle of Phoenix Stake. The cover picture was taken on the tastefully landscaped grounds of the beautiful Third Ward chapel, Phoenix, Arizona.



Editors

George Albert Smith
John A. Widtsoe

Managing Editor

Richard L. Evans

Assistant Managing Editor

Dayle L. Green

Associate Editor

Marba C. Josephson

General Manager

Elbert R. Curtis

Associate Manager

Bertha S. Reeder

Business Manager

John D. Giles

Editorial Associates

Elizabeth J. Moffitt
Albert L. Zobell, Jr.

Advertising Director

Verl F. Scott

National Advertising Representatives

Edward S. Townsend,
San Francisco and Los Angeles
Dougan and Bolle,
Chicago and New York

Member, Audit Bureau of Circulations

IT'S A PRACTICAL WORLD!

These Times

By DR. G. HOMER DURHAM

Head of Political Science Department and
Director of the Institute of Government,
University of Utah

THE application of the Christian doctrines of the fatherhood of God and the brotherhood of man certainly has rough sledding in the practical world. They are eternal truths, and to mention them, in organ tones, brings a warm emotional response. To stand outside a motion-picture theater box office, and see a humble couple, the husband in rough workman's clothing, the wife in a thin, threadbare coat, the anxious children—then see the father fumble in his pockets to count the proper coins to admit the family—brings a lump to the throat and a "God bless mankind" to the lips. As well as pathos, the world is full of kindly deeds and secret Christian service. But the fact remains that idealism travels a rocky road.

DEMOCRACY as a principle of social organization, in the state, in the labor, business, agricultural, and professional institutions of life, even the family, travels a difficult path. Democracy, in a very practical sense, relies on the Christian principles for its success. If all men are God's children, therefore brothers, there should be real basis for mutual trust and confidence.

I RECENTLY received a copy of the stenographic report of the annual meeting of the Standard Oil Company of New Jersey, held June 1, 1948. Such reports are among the most interesting documents of these times. The internal operations of a giant corporation have fascinating interest, as do the inner mechanisms of government and labor. However, in studying these excellently-produced reports, I have always wished I could identify the speakers, most of whom, in putting questions from the floor, are usually referred to as "A Stockholder." Who nominates the officers of the corporation, the board of directors and president, who puts forth other vital motions pertaining to company business? One may be curious, but the printed minutes (which are circulated to the public as part of the company's public relations good-will program) always refer to these prime-movers as "A Stockholder." Accordingly, cynical man usually assumes "the worst," namely, that the company "machine"

is rolling and the annual meeting is merely a show. This is unfair of man, but prejudice always runs a race with intellect, and an occasional win for both is to be expected.

At the June 3, 1947, meeting the following colloquy occurred when the management invited questions from those present:

A Stockholder: Have you considered a woman on the Board? There are some very capable women. I'm not, so I am not talking about myself. (Laughter)

The President: I think it is the endeavor of the Board of Directors to have the best talent it can possibly get on the Board. Men certainly have no corner on brains. So far, we have not encountered a woman well enough trained in all branches of our business to carry on in that position, but I assure you there is no provision against it.

The Stockholder: Will you give it serious consideration?

The President: We will.

And that was that. The brotherhood of man and the sisterhood of women in Standard of New Jersey, at least until a "woman well enough trained" comes along, appear to be separate items.

At the June 1, 1948, meeting after the nominations were made by "a stockholder," another "stockholder" rose and the following took place:

A Stockholder: Mr. Chairman, I am not rising to nominate anybody, but one of the lady stockholders . . . has asked me to remind you that she has a growing interest in eventually having a woman on the Board of Directors. She would like you not to forget that.

The Chairman: Let me repeat what Mr. Holman (president of the firm) said last year: As soon as we find a woman who we think could be helpful to the business as a member of the Board, we will want her. (Applause)

A Stockholder [Who?]: I move that the nominations be closed and that the secretary be empowered to cast one ballot.

The Chairman: Unfortunately that can't be done. We will have to go through with the ballot . . . I may add that those who have already forwarded proxies to the management need not sign separate ballots unless they desire to do so.

A little later in the meeting a proposition was entertained from a Mr. Lewis D. Gilbert as follows:

Resolved: That following the annual meeting the post-stockholder meeting report sent out shall identify the names of stockholders addressing the meeting.

This proposal was recommended on behalf "of the little fellows who can't attend" and on the grounds that al-

(Concluded on page 124)



The world's most famous skiers are our guests. Because the Hotel Utah is within an hour's drive of Utah's major ski resorts, our reputation as ski headquarters has traveled far and wide. When you ski, stay at the Hotel Utah, at the Crossroads of Skiing America.





by GREYHOUND!

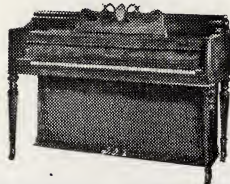
This is the height of the bright-light season in romantic Eastern Cities. You'll see the best plays, enjoy cultural attractions, and historic shrines. Ask your local Overland Greyhound Agent about money-saving fares, convenient schedules, and FREE, colorful literature.



Operated by INTERSTATE TRANSIT LINES and UNION PACIFIC STAGES, INC.

Pioneer Music Company *The Finest in Pianos*

MASON & HAMLIN
KNABE
EVERETT
CABLE-NELSON
JESSE FRENCH



Utah's Most Complete Sheet Music Department

We Specialize in
Church Music—Choral Music
Music for Every Occasion

Please send me information on a
..... Spinette Grand

Name

Address

BEESELEY MUSIC COMPANY

70 South Main St.
Salt Lake City, Utah

The Church MOVES ON

New Appointments to M.I.A. General Boards

FOUR new appointments augment the general boards of the Mutual Improvement Associations. The three young women, Winnifred C. Jardine, Ann C. Larson, and Florence B. Pinnock, served on the former general board and have been recalled to service; E. Allen Bateman, active Scout man for thirty-five years, has been appointed to the Y. M. M. I. A. general board.

WINNIFRED C. JARDINE, daughter of Clawson Y. and Winnifred Morrell Cannon, has had wide experience in Church and professional work. A graduate of Iowa State College, she worked for Swift and Company, and later as head of the home economics department for the American Meat Institute. She also held this same position for radio station KMBC in Kansas City for one year. In 1946 she married Stuart B. Jardine; they have two sons. At present she writes a weekly food feature for *The Deseret News*.

Her Church work began as secretary for the Sunday School when she was twelve. Since that time she has occupied the positions of Sunday School teacher, counselor and president of the Y.W.M.I.A., Gleaner, Junior leader, and Beekeeper, as well as dance director. Sister Jardine has been assigned to the speech department of the general board.



WINNIFRED C. JARDINE ANN C. LARSON

ANN C. LARSON, assigned to the Bee Hive committee on the general board, is the daughter of Eli J. and Ann Elizabeth Hawkins Clayton. She is a graduate of Brigham Young University and filled a mission to the Eastern States in 1936-38. She has been active in the various auxiliary organizations of the Church from her earliest youth, acting as organist, chorister, and class leader in the Mutual, Primary, Sunday School, and Relief Society. While she was on her mission, she served as mission director of the Primary and Mutual Improve-

ment Associations. At the present time she is a member of the board of directors of the Neighborhood House. She married John Farr Larson in 1939, and they have three children, two boys and a girl.

FLORENCE B. PINNOCK, formerly a member of the Gleaner committee of the general board, will serve on the Bee Hive committee under her reappointment. A daughter of the late H. Wallace Boden and Ruby Irvine Boden, Sister Pinnock is a graduate of the University of Utah. She directed home service work and a cooking school prior to her marriage and conducted a radio cooking school broadcast following her marriage.

Her experience in Church activities has included the positions of ward Gleaner president, Gleaner leader, stake Gleaner supervisor. She has also had experience in the Sunday School and Primary organizations. Currently she is literary leader of the Valley View Ward Relief Society.

She is the wife of Lawrence S. Pinnock, and the mother of two sons and a daughter.



FLORENCE B. PINNOCK E. ALLEN BATEMAN

E. ALLEN BATEMAN, newly appointed to the general board of the Y.M. M.I.A., has had a wide variety of experiences in Church activity as well as in the educational field. He is married to Orrel Greenwood, and they have a family of eight, seven girls and one boy. Dr. Bateman, who obtained his Ph.D. from Columbia in 1940, is a scouter of thirty-five years' standing. He enrolled as a Scout in 1912, and since that time has always done Scout work. He has served as scoutmaster in three stakes, as district Scout commissioner in the old Jordan Stake, and as a member of the executive staff of the Salt Lake and Logan Scout councils, holding the position of chairman of camping and activities in both places, which position he retained in Salt Lake until recently when he was made a vice president of the Salt Lake council. For two years he was president

of the Logan council. He also has been awarded the Silver Beaver for his meritorious service.

In addition to his scouting work he has been superintendent of a ward Y.M. M.I.A., secretary of a Sunday School stake board, and a member of two stake high councils: Cottonwood and Sugar House.

He has taught in high school and has been principal of the Murray High School. In addition he served as superintendent of the Murray city schools and of the Logan city schools. At the present time he is the state superintendent of public instruction in Utah.



WALLACE F. BENNETT

Wallace F. Bennett

UTAH and Salt Lake City received much favorable comment as Wallace F. Bennett, Salt Lake City businessman and manufacturer was elected president of the National Association of Manufacturers for the year 1949.

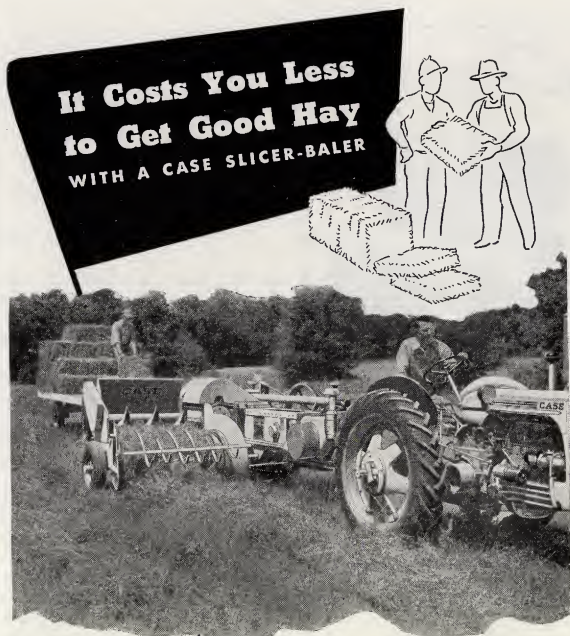
Elder Bennett, besides his many business activities, is treasurer of the Deseret Sunday School Union general board. His wife, Frances Grant Bennett, the youngest daughter of the late President Heber J. Grant, is a member of the general board of the Primary Association and superintendent of the Primary Children's Hospital. The couple have five children, two of their three sons serving missions for the Church, as their father was named N. A. M. chief. However, one son, Wallace G. Bennett, received his release as secretary of the European Mission in time to come to New York and accompany his father home.

Time, the weekly news magazine, quoted President Bennett as saying: "The man who sweeps out the plant still calls me Wallace."

Scout Pioneer Trek

SOME thirty-five Scouts and Explorers hiked over the last portion of the Pioneer Trail, from Henefer, Utah, to the "This Is the Place" monument, in late December, under the direction of Boy Scout Commissioners Malcolm Ellingson and Edward C. Phillips. This is the third such winter hike, and it is expected to be an annual event. Before starting, the Scouts and Explorer Scouts were given snowshoe lessons at Liberty Park.

(Concluded on page 123)



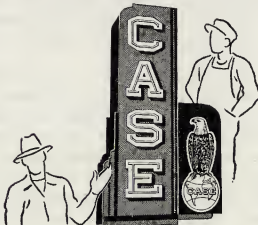
The Baler Most Any Farmer Can Afford to Own

●The big thing in hay quality is *timing*. With your own Case Slicer-Baler you can start baling at the very hour your hay is at its peak, before sun-bleach steals color and vitamins, before over-curing causes leaves to shatter. Every hour you gain cuts down the risk of damage by rain or dew.

The Case Slicer-Baler is used by more farmers than any other. It is so moderate in price that most any farmer can afford his own. It is free from complicated mechanism—so simple that boys operate it. Years of use have proven it so sturdy that it takes very little upkeep. From hay on the ground to bales on the wagon it requires but little labor. You save on everything—money, time, labor and feeding values.

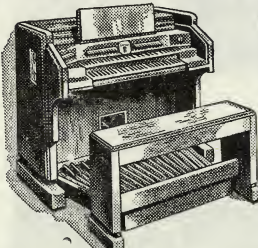
With a Case Slicer-Baler you get firm, neat bales of uniform size. It uses the standard wire tie—proof against weather, insects, rough handling and long hauls. The bales open up into portions like sliced bread, easy to feed without knocking off leaves.

Now equipped with new feed auger, this low-cost baler works fast in all crops. It handles windrows from 7-foot swaths at the same speed as tractor mower and rake. It "stays in step," to give you uniformity of curing—to put up *all* your hay at its prime.



Quality in hay pays big rewards—by milk in the pail, by finish on growing animals, by savings of grain and protein concentrates. Plan now to get these gains by putting up your hay the prompt, low-cost way—with a Case Slicer-Baler. See your Case dealer. Write for free booklet "How to Make High-Protein Hay"; ask for folders on the Slicer-Baler, the new Case Forage Harvester, tractor rakes and mowers, any size tractor or kind of implements or machines you need. Address J. I. Case Co., Dept. B-44, Racine, Wis.

Connsonata
AMERICA'S FINEST ELECTRONIC ORGAN



- See It!
- Hear It!
- Play It!

AT
Rogerson's
259 South State Street
Salt Lake City

**300
KOLOB
Agents**



**BRING THE WEST'S
Finest Insurance
SERVICE
TO YOUR
HOME TOWN**

The KOLOB Agent in your community is the friendliest man in town—ready to serve you every insurance need efficiently and at low cost, because he represents the Intermountain West's largest General Insurance Agency. Strong stock Company policies—prompt, fair settlement of claims.



FRANK SALISBURY, Mgr.
330 Judge Bldg. Salt Lake City

Dear Editor:

CONDITIONS in England today are described in a homey and picturesque manner in the following letter, recently received at THE IMPROVEMENT ERA offices.

November 3, 1948

I HAVE been wondering if you would like to hear from one of your readers in England. Well, anyway, I am risking it and writing a few lines to you.

I received THE IMPROVEMENT ERA last year through the kindness of a cousin of mine in Salt Lake City, and occasionally I have one lent me by one of the elders of the L.D.S. Church.

My family do not go to the L.D.S. Church, but my two daughters and their husbands are all Sunday School teachers at the Baptist Church in Hillsbro'. My cousin in Salt Lake City wrote to ask if a friend of hers (who was on a mission in Sheffield) might call and see us, and of course, I was only too pleased to meet anyone who knew my relations. Since then, we have met quite a lot of these boys, and we are always pleased to see them. They are very "easy" to get on with and very pleasant. We have little parties and ask three or four of the boys, either at my home or my daughter's. We usually all help with the food—either a bit of fat or tea and sugar, etc., and it doesn't come too heavy on one.

By the way, whenever the Mormon boys call, the first thing we say to them is usually: "Oh, come in. Take your things off and sit down, and we will make you a cup of tea." We cannot get used to the idea of their not taking tea. We then proceed to make them cocoa, but to my mind, this is not very refreshing (no wonder they prefer water to this sickly stuff). Anyway, it is our way of showing that we are pleased to see anyone.

Well, I quite like to read your magazine. I like the page of poetry, but the page that intrigues me most is the Cookery Corner. Some of the ingredients we have never heard of, such as: tuna, pimento, cantaloupe, etc. Also, of course, the egg yolks are a thing of the past, as regards

cooking. We get on an average of one shell egg each, per week, so, of course, we dare not use any for cooking.

I also read on this page about a canister set being made out of empty two-pound shortening cans. I presume that shortening means fat (which we call lard). Surely, it is not possible to buy as much as two pounds at one time? If so, I wonder if the American housewife realizes just how lucky she is? We get one ounce each per week. This is called lard, but in reality is some substitute and is so hard that we have to warm it before we can rub it in the flour. Of course, it may be that in America things are so dear that you do not buy such a lot as you might otherwise do? What I mean is this: nearly all jam is now off the ration, but we have not gone mad on it, as the price is too high. Also, shoes have been off the ration for a long time, but they are anything from two pounds to three pounds per pair, so people just cannot afford to buy them very often.

I also notice that there is a lot of talk of freezing certain foods, so I take it that most housewives possess a refrigerator? It is only the very latest and expensive flats which contain a refrigerator. They are certainly a necessity in the modern houses, as there are no cellars to keep the food cool. We live in a four-roomed house and have a cellar. We keep the coal in this cellar and also a food box. There is also a stone table, and we find this keeps the food nice and cool. Of course, we cannot freeze anything.

My youngest daughter has been married just over a year and has had her name down for a house for over two years, and she will probably have to wait another four years, so she has to think herself lucky to have two rooms and use of a kitchen for a high price, so the working class do not stand much chance. I expect the same thing happens in America, doesn't it?

Well, dear Editor, I do hope you have not minded my writing to you, but I do think it is interesting to hear about other people's way of living. Don't you?

Yours very sincerely,
(s) Mrs. Nellie Goodison
87 Taplin Road,
Hillsborough,
Sheffield 6, England

THE IMPROVEMENT ERA



—Photograph by Pinney of Monkmeyer

Growth of Freedom

By BESSIE WOLVINGTON

THAT man is foolish who would plant a field
Of corn, then speaking to his neighbor say:
"Next fall this fertile plot will surely yield
A splendid crop," while weed and insects prey
Upon the struggling plants. Or there could be
One who for want of skill in orchard lore
Puts in the ground a healthy apple tree
And leaves it to the mercy of the bore
And other kindred pests, then shows surprise
When blighted fruit falls early, and around
The tree frustration meets inquiring eyes
In useless wastage pebbling the ground.

Like these, man's freedom needs incessant care
And freedom is each one's supreme affair.



PONDERING

By Michael Bennett

As I stood at the window and looked into space,
Admiring each cloud as it formed a new face,
And as it passed on, how it left not a trace:
My thoughts seemed to wander and questioned the reason:
If clouds can be carefree, and seek not a place
For themselves, why is life such a contest,
a race
For supremacy, power, and rule out of season?

I wonder if God could be holding the answers
And showing us clouds with their fleecy white dancers
To teach us the weakness of greedy advances.
I cry as I think how the earth is today;
Why do we not aspire to futures of laughter
And gaiety—far from the goals we are after?
It's sad, for the world could have learned how to play.

How often I watch as though searching in vain
For a sign from above, maybe waiting for rain.
Maybe only a sigh as the clouds pass again.
How often I watch, yet not seeing at all,
Merely hoping and praying for him who will reign,
Who is coming to silence the sin and the pain,
And the men who are righteous will answer his call.

But why do we wait till the morn of the rise,
To begin our new life? As we glance toward the skies,
In a quest for the truth from the wisest of wise,
We could learn a great lesson, observing that veil—
Those white, billowy clouds which are crossing our eyes;
Without sin, without fight, without blasphemous lies,
They'll arrive at their object—though mankind will fail.

PIONEER WOMEN

By Gertrude Ryder Bennett

I always thought they left their homes and went
Into the wilderness, their hearts afire,
Loving adventure, loath to be content
With peaceful hearths, and stirred by strange desire.
But now I know that there were those who cast
Long, hungry looks behind, who saw the trail
Ahead of them, were haunted by the past.
These women were the leaves caught in a gale.
Love came to them with devastating power.
Their men were theirs, and they would follow them—
Not love that blossoms lightly for an hour
But love that to the plant is root and stem.
The way these women went, I go today
Heart-torn and helplessly. Love leads the way.

THE IMPROVEMENT ERA

LOVE SONG FOR THE SEASONS

By Elaine V. Emans

How can I make you understand four seasons
Are necessary to me all my years,
Though I advance the sprightliest of seasons?
I say the feathery first green which appears
In the spring is like a song I lost and found,
And the birds returning are my heart come home.
I say each summer fragrance, sight, and sound,
Is sweeter than the honey in the comb
Because I know it will give way to haze
And burnished gold and scarlet maple burning.
I tell you I must have my winter days
To try and temper me. But need for the turning
Of the seasons cannot yet be understood
By one without this country in one's blood.

REFLECTIONS

By Alice M. Burnett

My eyes are the windows through which I see
The world that goes hurrying by;
A vulture, perched in an old dead tree
Or clear pools where the sunbeams lie.
I see life's garden, with loathsome weed
Or a flower, so sweet and fair;
A tyranny, killing for fame and greed,
Or a child's hands, clasped in prayer.

I see the dull or the brilliant hue,
Each drab or prismatic part,
For my crystal windows, clear and true,
Reflect what is in my heart.

THE HEART HAS REASONS

By Maude Ludington Cain

The heart has reasons never understood
By reason in its eager quest for truth:
A halcyon faith in some high dream of youth . . .
A search for beauty when the senses would
Retreat from each dismaying sound and sight . . .
Defiant banners of a hope deferred—
The lifted eye, the smile, the ardent word—
These kindle fires against a darkening night.

So, when the courage fades and ebbs and dies,
When every follower of the just cause falls,
When swords are snapped and blood streams in the eyes,
Some unquenched flame revives; some clear voice calls;
And hordes rise up to stem the tide of woe . . .
The heart has reasons REASON cannot know.

OF MEMORIES

By Sylvia Probst Young

And I have kept just trivial memories,
Still poignantly these little things come back:
Your slender fingers racing o'er the keys
Of the piano—the familiar track
Of small bare feet along a woodland lane;
A crimson scarf you wore about your head;
The lit of your bright laughter in the rain;
The simple little prayer you always said;
That darning—need I say you couldn't sew—
Those reading glasses sliding down your nose;
Your scribbled memos—and a yellow rose
In my lapel—the way you tied a bow.
Was love extravagant, could that be why
We pay so high a price, my heart and I?

THIS HOUR

By Catherine E. Berry

From dawn to dark the busy hours
Go by without you, dear,
And daily tasks help speed the time
Until you're once more near;
But when the twilight hour has come,
I stand beside the gate,
Listening for your footsteps, love,
Knowing while I wait
This little hour that crowns my day
Holds in its brief part,
All of the happiness that life
Can give a woman's heart!

ANOTHER BABY

By Pat Giraldis

Another baby in the house
We thought too small to hold just one,
But somehow hearts can always hold
What makes a house seem overrun.



ARTIST OF TAPESTRY

By Merle Johnson

Love is a tapestry
Hung on my heart,
Brilliant its colors and rare.
Gentle the master and
Great was his art
As he fashioned the tapestry there.

Weaving a background with
Threads of pure joy and
Kisses of delicate radiance and hue,
He fashions an exquisite
Scene to enjoy.
And the artist, my dear one, is you.

AS TO THIS GENERATION

By President George Albert Smith

THE question has often been asked: Is it possible that the boys and girls, the young men and women who have been reared in this generation of the Church would be willing to suffer the hardships, privations and trials that their fathers and mothers endured for the gospel's sake? Would they leave their homes of comfort to people a new country in the interest of their faith?

I say to you that if there has been planted in their hearts a knowledge of the divinity of this work as we know it, if faith has been given them by reason of our keeping the commandments of the Lord, if they have been taught to know that Jesus is the Christ and that Joseph Smith was a prophet of the Lord, then I say unto you, Yes! they would do what their fathers and mothers have done, take their place in the ranks of latter-day Israel.

If it meant privation, if it meant sickness and distress, or even expatriation from home, there are hundreds and thousands of our sons and daughters who, knowing that this is the gospel of Christ, would, if need be, seal their testimony with their lives.

I am grateful that I have this belief and feeling in regard to the sons and daughters of the Latter-day Saints. I believe they stand ready at any time with their faith, their devotion, and all that God has blessed them with. My belief is strengthened in this by the fact that, as a rule, the youth of the Church go willingly, eagerly, to the mission field. They leave comfortable homes, fathers and mothers, and all that is near and dear to them; they turn their backs upon creature comforts, and go out into the world to preach Christ and him crucified and the restoration of the gospel in this latter-day. They are ready whenever the call comes, if they have been taught the truth.

Are your sons and daughters among those who are thus ready? If they are not, then it behooves you to begin at once the teaching

of your children, that they may be willing to magnify this call when it shall come to them.

Fathers and mothers, are you teaching your children this gospel? Or do you wait until they grow to manhood and womanhood, only to find that they do not comprehend it? Are you preparing the sons and daughters God has blessed you with to become messengers of life and salvation among the children of men? Or are you neglecting that sacred opportunity, and permitting them to grow up thoughtless and indifferent regarding these things?

I am persuaded that if there are any children of Latter-day Saint parentage who depart from the faith, they are those who have not understood the meaning of the doctrines of Christ, who have not had instilled into their hearts faith in our Heavenly Father, and who do not comprehend that it means eternal happiness to them to keep his commandments.

So I say we should be imbued with the desire to labor and teach our sons and daughters those things that will save them in the presence of our Father.

We need not feel anxious about the progress of Zion, for those who are faithful and true will land with the ship safely in the kingdom of heaven, crowned with glory, immortality, and eternal life. I have no fear for the aged men and women who have kept the faith. I have no fear for the boys and girls who are walking in obedience to the commandments they have been taught. I have no fear for those not of our faith who are living up to the light that God has blessed them with, because according to the law received so will they be judged and held accountable.

But the Latter-day Saints who, knowing the will of our Heavenly Father, have ignored his counsels, who hear the teachings of the Lord from time to time and turn their backs upon them, may lose their opportunity and will not reach the goal unless they turn and repent with all their hearts.

The Editor's Page

ACROSS the desk from me sits a delightful young couple. They have come to ask me to perform the marriage ceremony for them tomorrow in the temple of the Lord. The young man is tall, young, with dark penetrating eyes, curly hair and a captivating smile. The young woman is slight, alert, and lovely, her blond hair adding glory to her beautiful face, which she frequently turns up to her handsome companion in adoration. Here is the love of youth at its best and sweetest. And when they are comfortably seated near each other so that their hands are sometimes touching, I say to them:

AND so you are going to be married,

John and Mary! And tomorrow is the great day! How happy I am for you as you approach this sacred hour! Congratulations to you, John and Mary, and I wish for you eternities of happiness. This you want—this you may have—if you will do the things of which I tell you here today.

Happiness, though, is an elusive thing, John and Mary. It is a little like the pot of gold at the end of the rainbow. If you go out deliberately to find it, you may have great difficulty catching it. But if you will follow directions closely, you will not need to pursue it. It will overtake you and stay with you.

Happiness is a strange commodity. It cannot be purchased with money, and yet it is bought with a price. It is not dependent upon houses, or lands, or flocks, or degrees, or position, or comforts; for many of the most unhappy people in all the world have these. The millionaire has comforts and luxuries, but he has no happiness unless he has paid the same price for it that you can also pay. Often the rich are the most unhappy.

If you think that ease and comfort and money are necessary to your happiness, ask your parents and others whose lives are in the autumn. They will generally tell you that the happiest days were not the ones when they were retired, with a palatial home, two cars in the garage, and money with which to travel around the world; but their joyous days were those when they, too, planned and schemed for the wherewithal to make ends meet; when they had their little ones about them and were wholly absorbed in family life and Church work.

And so, Mary and John, you may live in a single room or a small cabin and be happy. You may ride the bus or walk instead of riding in a luxurious car, and still be happy.

You may wear your clothes more than a single season and still be happy.

YOU ask, "What is the price of happiness?" You will be surprised with the simplicity of the answer. The treasure house of happiness is unlocked and remains open to those who use the following two keys: the first, you must live the gospel of Jesus Christ in its purity and simplicity—not a half-hearted compliance, but hewing to the line. And this means an all-out devoted consecration to the great program of salvation and exaltation in an orthodox manner. The second, you must forget yourself and love your companion more than yourself. If you do these things, happiness will be yours in great and never-failing abundance.

Now the living of the gospel is not a thing of the letter, but of the spirit, and your attitudes toward it are far more important than the mechanics of it, but a combination of doing and feeling will bring spiritual, mental, and temporal advancement and growth.

Mary and John, I congratulate you for your vision and faith and your willingness to forego the fanfare of a worldly wedding for a simple but beautiful one, to avoid the glamor of a spectacular wedding for a quiet and humble one, to pass up the sham and froth and pageantry usually associated with a screen wedding for a sweet eternal ceremony that will be unostentatious and sacred like your birth, blessing, baptism, administration to the sick, or even death.

Because your people are prosperous, Mary, I realize you could have had all that the world might offer in a glamorous wedding with candles and flowers, attendants and pageantry. But you chose the simple, sacred way—the Lord's way. I salute you!

You could have been married on

a merry-go-round as a couple recently were, exchanging vows astride painted wooden horses, for which they were to receive all expenses, including western garb and a wedding trip. You, Mary and John,



—Photograph, Kaufmann & Fabry

were not willing to commercialize on this sacred ordinance and sell your "birthright for a mess of pottage." Also, you might have been one of the two thousand couples who each day write to a broadcasting company requesting marriage during a certain radio program, and if you were selected, you might have received luxurious gifts and an expense-paid honeymoon; including such things as radios, furniture, and new cars. But you are like many another devoted Latter-day Saint couple who prefer to be married in the House of the Lord. John and Mary, I commend you.

You may desire a reception following the marriage. It offers a delightful opportunity for relatives and friends to bring gifts and wish you well, but here again comes a temptation to go to extremes in following the world in showy pageantry. There is danger that the

Speaks About Marriage to

JOHN AND MARY

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

ostentatious display may detract from and overshadow the simple wedding. With your good judgment and clear thinking, I know you can graciously entertain your guests in a wholesome, friendly, and dignified reception without the excesses so often in evidence.

Now, Mary, you must understand that John will not be able to support you as has your father who has been accumulating for a quarter century; John is just starting.

And furthermore, Mary, with your wholesome attitude toward family life, I know you will desire to devote your life to your home and family, so when you resign your job and no longer have that income to spend upon yourself, it means many adjustments for you; but you have considered all those things and are willing. You see, Mary, it was never intended by the Lord that married women should compete with men in employment. They have a far greater and more important service to render, and so you give up your employment and settle down

to become the queen of the little new home which you will proceed to transform into a heaven for John, this man whom you adore. John will work hard and will do his best to provide you with comforts and even luxuries later, but this is the perfect way, "to start from scratch" together.

And, Mary, you have much to do in these months of waiting. Perhaps you, like most of the other young women of the nation, have prepared yourself for a career which you will not follow. One college president said about ninety-two percent of all the girls in his college studied Latin and mathematics and business, and then when they were married found that they not only had limited use for their specialized

training, but they had also failed to train for the great career to which they were now to dedicate their lives. Mary, you are to become a career woman in the greatest career on earth — that of homemaker, wife and mother. And so, if you have failed to prepare for motherhood and homemaking when you could, you may make up somewhat by devoting yourself to those subjects now. In your spare time you could now study child psychology and child discipline, the fundamentals of nursing, the art of teaching, particularly how to tell stories and teach children; and you will want to get all the theory as well as the practice now in cooking, sewing, budgeting, and buying. John's limited income will spread far if you can learn to buy efficiently and cook expertly so that there will never be waste. And his small compensation can go far if you learn to make your own clothes and those for the children and utilize scraps and pick up bargains. And if you learn the rudiments of nursing, you may be able to save much in doctor and hospital costs by recognizing symptoms and treating minor afflictions, and you may also have the satisfaction of even saving the lives of your own precious family by your being able to do practical nursing. And so your economies will largely make up for the loss of your own income. You wouldn't want to work out anyway, Mary, for women are expected to earn the living only in emergencies, and you must know that many are the broken homes resulting when women leave their posts at home. You see, if both husband and wife are working away from home and come home tired, it is very easy for unpleasantness and misunderstandings to arise. And so, Mary, you will remain at home, making it attractive and heavenly, and when

(Continued on page 76)



JOHN AND MARY

(Continued from page 75)

John comes home tired, you will be fresh and pleasant; the house will be orderly; the dinner will be tempting; and life will have real meaning.

Now, John and Mary, there will be a temptation because of shortage of housing, to go and live with the parents on either side. Do not make this dread error. You two will constitute a new family tomorrow. Well-meaning relatives have broken up many a home. Numerous divorces are attributable to the interference of parents who thought they were only protecting their loved children. Live in your own home even though it be but a modest cottage or a tent. Live your own life. Mary, you must not go home to your parents for long weeks or months on visits.

AND, John, you will of course do your best to provide the home and the living. But you will not take two or three jobs in order to give Mary luxuries, for Mary has already made her mental adjustments and is willing to get along on what you can reasonably produce. And you will secure employment that is compatible with good family life, John. You will not take a traveling job, except in emergencies, that will take you away from your home. Both you and Mary will prefer to have a smaller salary in order to have you home rather than to have greater luxuries with you away. And if your work moves you permanently to another location, Mary will go with you, even though it means being away from family and friends, and even in less desirable places and with fewer opportunities. You are being married for that reason—that you may always be together.

Your love, like a flower, must be nourished. There will come a great love and interdependence between you, for your love is a divine one. It is deep, all inclusive, most comprehensive. It is not like that association of the world which is misnamed love, but which is mostly physical attraction. When marriage is based on this only, the parties soon tire of each other. There is a break and a divorce, and a new, fresher physical attraction comes with another marriage which in turn may last only until it too

becomes stale. The love of which the Lord speaks is not only physical attraction, but also faith, confidence, understanding, and partnership. It is devotion and companionship, parenthood, common ideals, and standards. It is cleanliness of life and sacrifice and unselfishness. This kind of love never tires nor wanes. It lives on through sickness and sorrow, through prosperity and privation, through accomplishment and disappointment, through time and eternity. John and Mary, this is the love that I feel you are bringing to each other, but even this richer, more abundant love will wilt and die if it is not given food, so you must live and treat each other in a manner that your love will grow. Today it is a demonstrative love, but in the tomorrows of ten, thirty, fifty years it will be a far greater and more intensified love, grown quieter and more dignified with the years of sacrifice, suffering, joys, and consecration to each other, to your family, and to the kingdom of God.

For your love to ripen so gloriously, there must be an increase of confidence and understanding, a frequent and sincere expression of appreciation of each other. There must be a forgetting of self and a constant concern for the other. There must be a focusing of interests and hopes and objectives into a single channel.

NOW, John and Mary, many young people plan to postpone their spiritual life, Church activity, and the bearing of a family, until they get their degrees or get established financially; and by the time they are prepared according to their

ambitious standards, they have lost much of the inclination and powers and time.

You, John, are the head of the family. You hold the priesthood. Give this little family righteous leadership. Tomorrow at the end of your first perfect day of marriage, you two should kneel at your bedside before retiring, in your first family prayer, and thank the Lord for the love that has brought you together, and for all your rich blessings, and ask him to assist you to remain true to your covenants and keep clean and worthy and active. Then never let a day pass without your morning and evening devotion. Now is the time to chart your life's course. Determine to attend your priesthood and sacrament meetings every Sabbath, pay your tithing faithfully, sustain in very deed the Authorities of the Church and support the program of the Church, visit the temple often, give service in the organizations, and keep your thoughts clean, your actions constructive, your attitudes wholesome.

And, John and Mary, tomorrow when I repeat the phrases which will bind you for eternity, I shall say the same impressive words which the Lord said to that handsome youth and his lovely bride in the Garden of Eden: "Be fruitful and multiply and replenish the earth." The Lord does not waste words. He meant what he said. You did not come on earth just to "eat, drink and be merry." You came knowing full well your responsibilities. You came to get for yourself a mortal body which could become perfected and immortalized, and you understood that you were to act in partnership with God in providing bodies for other spirits equally anxious to come to the earth for righteous purposes. And so you will not postpone parenthood. There will be rationalists who will name to you numerous reasons for postponement. Of course, it will be harder to get your college degrees or your financial starts with a family, but strength like yours will be undaunted in the face of difficult obstacles. Have your family as the Lord intended. Of course it is expensive, but you will find a way, and besides it is often those children who grow up with responsibility

(Concluded on page 126)

RAG RUG

By Clara Aiken Speer

WHEN I got roots and stuffs to dye
The rags to make a braided rug,
Jim said, "Don't fuss so much. All that
I want is something warm and snug
To put my feet on when I jump
From bed. We're working too hard now
For fancy things. Maybe if crops
Are good, we'll manage it somehow
For a new house, and then—" But when
I got the rug all made, with greens
And yellows, and a purplish red
Against a background of gray jeans,
Jim said, "It sure is pretty, Bess."
And when the world is dark with storm,
I think my rug on rough boards keeps
More than his bare feet warm.

The Most Attractive Quality

SO OFTEN girls and young women worry about their popularity. "What is it that's wrong with me?" "Why don't boys ask me out?" "I'm a smooth dancer. I'm pretty good at sports. I try to act interested in what boys do and say. I'm not bad looking, but I just don't get anywhere. I guess I'm just not attractive. But I wonder why?"

It is puzzling. These same girls read personality articles. They take charm courses. They eagerly scan the lists of what boys do and do not like in girls. They read about good manners and good posture, and good health and good grooming. But there they stop! Seldom do they read about or practise good cheer. And that seems strange to me because I believe good cheer to be the truest clue in solving the mystery of popularity.

"Be of good cheer." "Men are that they might have joy." These are not idle words. The search for happiness is so worldwide that to possess it or even to seem to possess it is to have in one's self the most powerful attractive force known to mankind.

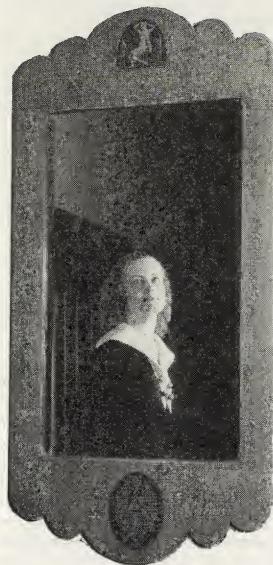
However, the very act of striving for popularity counts against this attraction because the worry and anxiety erase cheerfulness. You can strive for self-improvement—for graces and accomplishments, for mental growth and dispositional perfection. You can strive for these things because you want to be your best self and be happy in that purpose, but the minute that you work on yourself with the sole idea of impressing others—of being popular—*anxiety enters, happiness vanishes, and you defeat yourself.*

Yet happiness is "a natural" to a great many people. Every genuinely happy home has at least one genuinely happy person in it—else it couldn't be happy, and it couldn't hold together, for happiness attracts and cements. Most happy homes have many happy members, for happiness is contagious and stimulating and builds happiness in others. That is one of the reasons it is so attractive. I said all this the other day to a young woman of nineteen who was concerned about her lack of popularity.

Let's Talk It Over

By

MARY BRENTNALL



"But," Julie said, "how can a person be happy if she isn't? Right at this moment I'm certainly not happy. In fact I want to know just how low a girl can feel—I think I'm right there."

I KNOW Julie well. I've seen her when she was happy—exuberantly so. And I've seen her when she was unhappy—depressingly so. Both by temperament and age she is an extremist. And sometimes I think she enjoys the unhappiness as much as the happiness. She seems to get the same uninhibited release from playing either end of her emotions. But this form of self-indulgence isn't making her popular. It is frightening her friends away.

"But how can I help it?" she protests. "That's the way I am."

True enough. That's the way she is, but I think she *can* help it if she wants to, and I think she *must* help it if she really wants to make lasting friends as she says she does.

How?

Julie has a lovely contralto voice, and some day may make a fine singer. I wonder if it would help her to think of her emotions as vocal tones. Julie has a singing range of more than two octaves and takes some pride in this fact. Her emotional range is even greater, which is perhaps also a matter of pride. But I hope that she recognizes the fact that at both extremes of her singing register the tones get thin and uncontrolled. The extremes of her emotional range are equally shrill and unstable. Like vocal tones, these extreme upper and lower registers are only valuable if they are clear and controlled. To be able to feel great happiness or even great unhappiness can be a wonderful thing as long as these feelings are kept firmly in hand. To keep the tone pure and true requires training and practice—requires effort. It is not so much the range that counts as how that range is handled, for it is fatal to permit our emotions either to rise to the shrill note of exhibitionism or to fade out in the depths of despair.

Happiness in all of us takes a form compatible with our years and temperaments. And each form is attractive. Exuberance is often very attractive but so is simple gaiety; so is inner radiance; and so too is quiet acceptance—each a form of happiness—all with certain common attributes. Here are some of these happiness components.

Goodness is an integral part of happiness, for while it is true that we all can point to people who are apparently good but not happy, still I don't know a single genuinely happy person who is not good. These happy people seem to possess the simple fundamental virtues. They are uncritical and unjudging. They are forgiving. They neither envy nor covet. They are not jealous, and they are honest and helpful. All of these virtues build happiness.

Health is a part of happiness.

(Continued on page 118)



Faust Station marker in Tooele County

THE story of the Latter-day Saints, replete with colorful incidents of the conquest of the desert to make it the great inland empire today, would not be fully told without an account of the early communication system nine hundred miles west to Sacramento and San Francisco and one thousand miles east to St. Joseph, Missouri, which was then the western terminus of the railroads. Great Salt Lake City was an important division point on the fast mail route soon to be established. The mail so slow and uncertain in its arrival from points east and points west was at last to be speedily carried by a new organization, the Central Overland and Pike's Peak Express. Because of the intrepid riders and their fleet ponies some one gave it the name of the Pony Express, a name that will live forever as a part of the colorful picture in American history we call the "Old West" and in the shaping and sketching of which the Mormon pioneers played such an important part.

GREAT caravans of covered wagons moved westward from east of the Missouri, but they moved slowly with their tired oxen, horses, and mules. There were no telegraph lines, no telephone system, no railroad, no automobile in this vast western world. Word from home seemed forever reaching these pioneer folk, and they began to clamor for mail without a delay of weeks

and months with such uncertain delivery.

Mail could come in one of three ways. First by ship around Cape Horn; second by ship to the Isthmus of Panama and by mule over the Isthmus, and again by ship up the west coast to San Francisco; third, overland by the now established Butterfield Route, 2,769 miles long to Santa Fe and on through Pasadena, California, to Los Angeles, hence by land or water from Los Angeles to San Francisco.

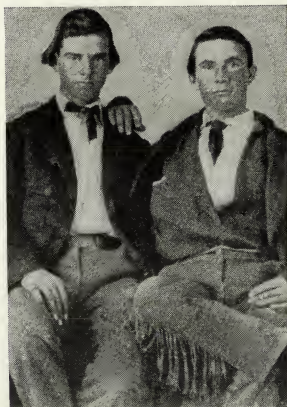
Now at this time, with main offices at Independence, Missouri, Nebraska City, Nebraska, and Leavenworth, Kansas, the great firm of Russell, Majors, and Waddell was the greatest of all overland freighting concerns. This firm sometimes had in actual operation as high as one thousand wagons. The old "bullwhacker" and "mule skinner" were then familiar sights. The far western manager of this great freight outfit was B. F. Ficklin, an able, farseeing man. Riding East with Mr. Ficklin was the ambitious United States Senator of California, William Gwin. Many days in the saddle together gave these men much time to ponder and dream. Ficklin suggested a northern or really central mail route—eight hundred miles shorter than the Butterfield, and he said it could be built. Senator Gwin upon reaching Washington introduced the measure in Congress, but it received no support from that indifferent body. The South did not want a northern route. The people could get mail now in three weeks, so why waste more money on the emigrants who choose to live way out West with the wolves and the Indians or wild animals? Congress said the mail carriers would freeze to death or be killed by the savage red men.

Senator Gwin, however, fought on. The people of the west had hopes of a faster mail service. In 1859, the senator met the much polished and widely traveled, many-sided William H. Russell, a partner of Majors and Waddell. He pleaded with Russell, for his firm, who had wagons to haul materials to build stations, to haul oats and hay to the horses, and food and equipment to the men to go ahead with this project. Russell, the visionary said, "We shall build it." Majors, the most practical businessman, who

wanted to remain with freighting, felt the idea would fail financially unless the government gave them a subsidy (which it never did), but loyally agreed to make good the promise of his partner. So preparations were begun to make the new mail route a success. Home stations were built every twenty-five to fifty miles, with change stations at eight to twelve miles and trusted employees like Major (Nauvoo Legion) Howard Egan, H. J. "Doc" Faust, and Bolivar Roberts—old freight and stage reliables, shortened and perfected the route west from Salt Lake City to Carson and on west to Placerville and Sacramento.

Trusted men were put in charge of the stations where stockades, corrals, with the sunken posts lashed together with rawhide, were built and the supplies laid in for their use. Splendid horses, nine hundred to a thousand pounds weight were purchased; good saddles, bridles, and spurs, and also mail pouches were secured; Major Egan at Salt Lake under the direction of B. F. Ficklin and Bolivar Roberts of Carson, hired a group of tough, lightweight, able young men to ride. The same plans were made on the eastern divisions under the supervision of Mr. Russell. Two

Two Pony Express riders. Left, John Fisher, and his brother, William F. (Billy) Fisher



EXPRESS

By Dr. Ray H. Fisher

THE SON OF A PONY EXPRESS RIDER

45 Colt and Remington-Cap and Ball revolvers or "six shooters" were furnished each rider, but he was instructed to run, not to fight, whenever possible and feasible. This proved valuable advice as the grass-fed Indian ponies were no match in speed and endurance for the fine stock of the express company. The riders were young men, mostly in their twenties. A few slipped in under the specified minimum age of twenty years. The youngest and one of the best-known riders (later U. S. Army scout, buffalo hunter, and showman) was William F. Cody or Buffalo Bill. This tall wiry youth who looked much older was only sixteen and one half when

OATH OF THE PONY EXPRESS RIDER

I do hereby swear before the great and living God that during my engagement and while I am an employee of Russell, Majors and Waddell, I will under no circumstances use profane language, that I will drink no intoxicating liquors, that I will not quarrel or fight with other employees of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties, and so direct all my acts as to win the confidence of my employers. So help me God.

The Pony Express, Arthur Chapman, p. 98.

he signed up. My uncle, John Fisher of Bountiful, Utah, was only eighteen.

My father, William "Billy" Fisher, was twenty, and the Egan boys—Erastus "Rast" and Young Howard, sons of Major Egan, were the ages of the Fisher boys. These four have been spoken of as "the hard-riding Mormons." They were close relatives, as Erastus Egan married my father's sister Minnie, and Howard married my mother's sister Amanda. There were possibly two hundred young men hired

in the eighteen months duration of this fast mail route, but only about eighty were riding at once. No authentic list was ever made as they were hired on several different divisions. Some sickened—some died or were killed by Indians and were replaced by others. We have been able to list accurately only a few over a hundred, from old letters, papers, and personal recollections of my father.

Forty in the saddle going west—forty riding east! Fifty miles was about an average ride, but this greatly varied according to conditions and circumstances. No finer group of horsemen had ever been assembled in the history of our country. They have been styled "The Dauntless Brigade," "The Riders of Romance," "The Unsung Heroes," "The Swift Phantoms of the Desert," the last designation by Mark Twain as he looked from a stagecoach window, to see the horse and rider whizzing by. These boys did not know fear. They were proud of their mission and loyal to their trust. Alexander Majors was a religious man of great integrity and high purpose. The riders promised to abstain from the use of intoxicating liquors and from the use of profane language, and that they would do their best to "come through with the mail." Their record for that eighteen months seems incredible when one really knows of

the obstacles and dangers in their path.

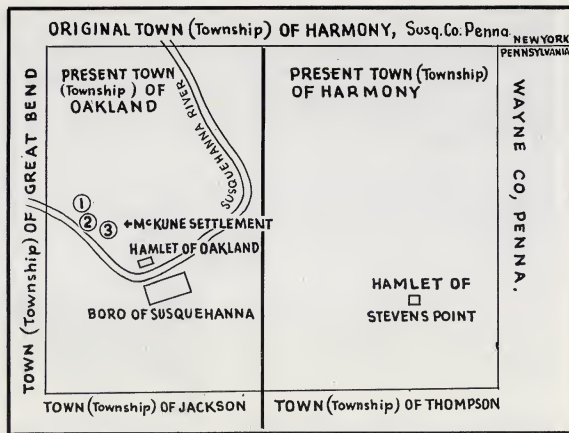
With fairly complete equipment, there were over one hundred stations and about four hundred horses, three hundred station keepers and helpers, eighty horseback riders, or waiting their relay as the incoming rider drew his tired sweating steed to a stop and called, "Express." Two minutes was allotted for changing of the riders and mailbags, which were thrown on the saddle fitting snugly on the horn and cantle. Then away into the dark and storm of night, the bitter cold of winter, or the blazing heat of the desert sun went these dashing messengers.

How the riders dressed, what they looked like, naturally arises in the reader's mind. One good painting done some years ago was by Frederic Remington. This fine creation of the great western artist has been adopted by the California State Society. It depicts the rider in slouch hat, buckskin coat or jacket with some fringe for warmth about the collar, and buckskin trousers tucked in high boots. On the boot heels are spurs. On the saddle is the *mochila* with two mail pouches on each side; one in front of and the other behind the rider's thigh. In a holster fastened around his waist are held two cap and ball revolvers, each good for

(Continued on page 124)



Pony Express route from St. Joseph, Missouri, to Sacramento, California. The rider and horse are from a painting by Frederic Remington.



This map shows the original Town (township) of Harmony, Susquehanna County, Pennsylvania, and its present boundaries. In the Town of Oakland, taken from the original Town of Harmony is the site of the McKune settlement with (1) site of the home of Isaac Hale, (2) site of the home of Joseph Smith, and (3) the McKune cemetery where Isaac Hale and his wife and the infant son of Joseph and Emma Hale Smith are buried.

II

THE word *town*, meaning township, goes west at least as far as Ohio in common usage today, while farther west the original word *township* is used. West of the Missouri River, names of towns or townships are rarely used, numbers being the only identification.

In Missouri, Liberty village is in Liberty township. Fishing River, where the revelation contained in Section 105 of the Doctrine and Covenants was given, is a township. There is no village of that name in the township. Other places where villages and towns confuse many are these: President Brigham Young was born in the Town of Whitingham, Vermont. The present village of Whitingham was not then in existence. The settlers lived in the Village of Whitingham Center, long since abandoned as a village and used now as a community center.

President Wilford Woodruff's birthplace is given as Farmington, Hartford County, Connecticut. Actually he was born several miles from Farmington village and post-office, outside the village of Avon in the Town of Farmington. Today, by reason of a division of the *town*, his birthplace should be, and in some recent publications is, given as Avon, the name of the *town* made by the division of the Town of

Farmington. His birthplace is roughly three miles southwest of the Village of Avon, now in the Town of Avon.

President Lorenzo Snow's birthplace, listed as Mantua, Ohio, in keeping with the common practice of that time is correct. But he was born in the *Town* of Mantua, Portage County, Ohio, some miles out in the country from the village of that name. In the Town of Mantua are the hamlets of Mantua Corners and Mantua Center, somewhat confusing unless one understands the eastern and New England terms.

When the Colesville Saints were settled temporarily at Thompson, Ohio, it was in the township of that name and not in a village.

When a monument was placed recently at the grave of Miriam Works Young at Mendon, New York, it was in the old cemetery in the *Town* of Mendon. The cemetery of the Village of Mendon is some distance away.

In eastern Canada, particularly, the township plan is followed, but the original and complete term *township* is used. The principal difference between eastern and western practices in both Canada and the United States is that in the East, townships are given both numbers and names, with the name being used rather than the number even for surveys.

Do YOU READ

IN all parts of the United States townships, usually six miles square, the accepted standard, are set up, largely for survey purposes. In most parts of the country these townships have no political importance. There are no township governments.

But in the Eastern States and in New England exactly the opposite is true. The townships all have names as well as numbers, names being used almost exclusively. There are *town* (township) governments, the people pay *town* taxes, have *town* elections and operate as definite political subdivisions.

Considerable light on this subject is contained in a pamphlet published in 1937 by Cornell University Agricultural Experiment Station (Bulletin 681) at Ithaca, New York, under the title: "Development of Assessment of Property and Collection of Taxes in Rural New York."

These excerpts should prove helpful:

"Three complete layers of local government prevail in the State of New York. There are sixty-two counties covering the entire area of the State. . . . In addition, there are 932 *towns* . . . which also cover the entire State. . . . Furthermore, there are approximately 8500 school districts covering essentially all the area of the State. Superimposed upon these three layers of governments are five hundred fifty-three villages and approximately twenty-five hundred special districts which possess certain governmental powers.

"*Towns* in New York are divided into two classes according to population. With few exceptions, towns of the first class include all those with a population of ten thousand or more, and all remaining towns fall in the second class. Towns of the second class usually elect three assessors; in towns of the first class they are appointed. *Towns* of the second class may provide for the appointment of three assessors, or any *town* in the State may determine that there be but one appointed assessor. Regardless of the number or of the manner of selection, the duty of assessing all property in *towns* for purposes of state, county,

CHURCH HISTORY CORRECTLY?

By John D. Giles

BUSINESS MANAGER, THE IMPROVEMENT ERA

In this concluding instalment the author continues his enlightening discussion on Church history and how to read it.

and town taxation devolves upon this office."

In the foregoing, the complicated nature of the tax problem of residents of these areas is implied. There are county, town, village, and school taxes to be paid, with payments to be made at different times and places, in some cases at the convenience of the collector.

The Joseph Smith Farm, with its present boundaries, including property purchased in addition to the original farm of one hundred acres, now lies in three towns and two counties. In addition there are school district taxes to watch for and pay as they come due.

THE WORD "TOWN" IN CHURCH HISTORY AND REVELATIONS

FROM the *History of the Church* written by Joseph Smith, and frequently referred to as the Documentary History, the following expressions indicate the common practice of that time: "I was born . . . in the town of Sharon, Windsor County, state of Vermont."—(In early editions both the words *town* and *state* are capitalized. In some later publications the word *state* is capitalized but not the word *town*. Dropping the capital by western publishers probably arises from a lack of understanding of the significance of the word *town*.)

Referring to Hill Cumorah the Prophet wrote: "Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size. . . ." (The Prophet was in the *Town* of Manchester when he started for Hill Cumorah which he described as being "convenient to the village of Manchester.") Manchester village is a little more than two miles south of Hill Cumorah, while the Joseph Smith Farm is three miles northwest.

Harmony appears to have been

referred to most frequently simply as Harmony, although a footnote in the *History of the Church* says: "Emma Hale was born in the town of Harmony, Susquehanna county, Pennsylvania."

In many cases, Joseph Smith and other writers, referring particularly to towns or townships, used the name without further designation. As a rule, as indicated by a study of many early documents, legal and otherwise, if a person lived in a city or village the name of the city or village was given, but when a town or township was referred to, the word *town* was usually used, as in the Prophet's reference to the place of his birth. In legal documents the name of the *town* and its designation as such was and still is used.

In the list of places where revelations were given as contained in the Doctrine and Covenants, and in the revelations themselves, many of the locations given were towns

rather than villages or cities. Harmony, Pennsylvania, Fayette, Manchester, and Perrysburg in New York, and Thompson, Hiram, and Orange, Ohio, are examples. (In the *Town* of Manchester, revelations were probably given in at least two places, neither of them being the village of Manchester.)

To illustrate the use of the word *town* as used in the revelations, some instances are cited here:

Section 24:3: "Go speedily unto the church which is in *Colesville, Fayette, and Manchester*. . ."

In this case neither place referred to was a village or city. All were towns or townships.

Section 37:2: ". . . and again I say unto you that ye shall not go until ye have preached my gospel . . . especially in *Colesville*; for behold they pray unto me in much faith."

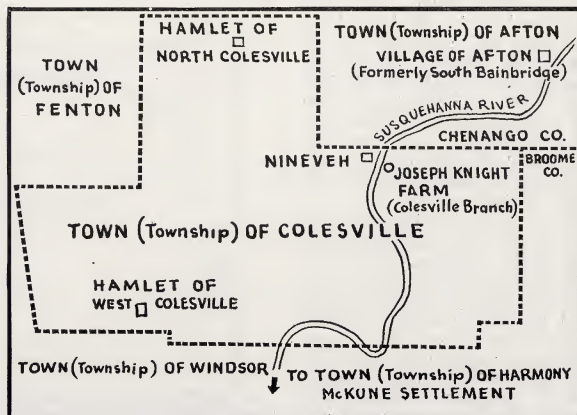
Section 128:20: "The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river. . ."

As there were no villages or cities named Harmony or Colesville, obviously reference is made to the towns of those names.

Section 128:21: ". . . the voice of

(Continued on page 82)

Map showing the Town (township) of Colesville, Broome County, New York, with Nineveh, the village then and now, nearest the homes of Joseph Knight and his son, Newell Knight, nucleus of the Colesville Branch. The Knight farms are across the river from Nineveh, but in the Town (township) of Colesville as indicated in Church history. Note irregular shape of the Town of Colesville.



DO YOU READ CHURCH HISTORY CORRECTLY?

(Continued from page 81)

God in the chamber of old Father Whitmer, in Fayette, Seneca county." Reference here could be only to the town of Fayette.

GUIDE TO SHARON, WINDSOR COUNTY, VERMONT

WHEN people set out to visit the birthplace of the Prophet Joseph Smith, they naturally look on a road map for Sharon, Windsor County, Vermont. Arriving there, however, and inquiring for the birthplace of Joseph Smith, they are told that they should go north to the vicinity of the Village of South Royalton and turn east at a sign on the highway, and follow that road some two miles or more into the hills. (See map in January issue.)

The post office address of the Smiths was, and for the Memorial Farm still is, South Royalton, and not Sharon, South Royalton being the village nearest to the farm then and now. South Royalton is in the town of Royalton. It was only by the merest chance that the Prophet was born in the Town of Sharon. It could easily have been the adjoining Town of Royalton, as indicated in the following:

Lucy Mack Smith, Joseph's mother, anticipating the birth of a baby, had gone to the home of her parents, Solomon Mack and his wife, a short distance away. The town surveys show that the Mack home had been built upon the line between the towns of Sharon and Royalton. The bedroom in which the Prophet was born happened to be on the Sharon side. Therefore, Joseph Smith was born in the Town of Sharon, Windsor County, Vermont, as he states in his own account of that event.

To reach the Joseph Smith Memorial Cottage one should look for South Royalton, follow the highway south along the White River something less than a mile and then turn left on a winding road to the farm. The nearest village of any size to South Royalton is White River Junction on the Connecticut River which divides the states of Connecticut

and New Hampshire. White River Junction is twenty miles southeast of South Royalton. The Joseph Smith monument and the road leading to it are now shown on most road maps of Vermont and New England.

Another term used in early Church history has caused much confusion. It is the word "gore." Early histories give the birthplace of Hyrum Smith as Tunbridge Gore, Orange County, Vermont. Months of research finally led to an old miller at North Tunbridge who described a gore as a "pie-shaped piece of land which had accidentally been overlooked and not included in any town." He said that the name came from the "gore" in a woman's dress—a piece of cloth of triangular shape.

As a "gore" was a sort of "no man's land" and was not included in any town, the residents were deprived of voting privileges, having no place—village, city, or town—to register. In the case of Tunbridge Gore, it was finally made a part of the town of Tunbridge, and today the birthplace of Hyrum Smith is given as Tunbridge, meaning the Town of Tunbridge.

GUIDE TO MANCHESTER AND FAYETTE

MANCHESTER, as referred to in Church history, almost invariably meant the town and not the village. The Town of Manchester, set up in 1823 originally a part of the double-sized township of Farm-

ington, borders the Town of Palmyra on the south. As both towns have villages with the same name as the town, some confusion is understandable.

The key point to this area is the Village of Palmyra, twenty-three miles from Rochester on New York Highway 31.

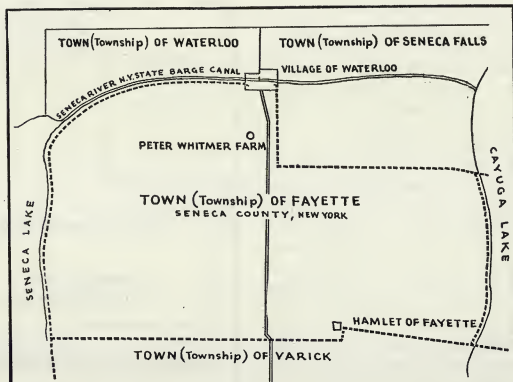
The Joseph Smith Farm and the Sacred Grove are about two miles south of Palmyra on Stafford Road. Hill Cumorah is four miles south of Palmyra on Canandaigua Road, and ten miles north of the City of Canandaigua. The Joseph Smith farm is three miles from Hill Cumorah. (See double-page illustration in January 1949 ERA, pp. 32-33.)

Fayette, Seneca County, New York, or rather the Peter Whitmer farm, where the Church was organized April 6, 1830, is reached from Waterloo, New York, the county seat. Waterloo is on U. S. Highways 5 and 20 between Auburn and Canandaigua. The Peter Whitmer farm (not the Village of Fayette) is three miles south on New York Highway 96 and one mile west, near the center of the Town of Fayette. The Peter Whitmer home is thirty-two miles from Hill Cumorah and thirty-five miles from the Joseph Smith farm and the Sacred Grove.

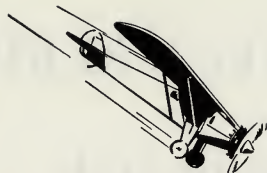
GUIDE TO HARMONY

HARMONY, Susquehanna County, Pennsylvania, presents one of the most difficult problems to west-

(Continued on page 122)



Map showing the area of the Town (township) of Fayette, Seneca County, New York, indicating the hamlet of Fayette (not important in Church history), the village of Waterloo, and the Peter Whitmer farm where the Church was organized April 6, 1830.



—Illustrated by Fielding K. Smith

ROUGH GOING

By Frank Richardson Pierce

EDMUND smiled confidently and rubbed his hands. It had been a great old summer. With nothing but a plane and a few gallons of gasoline to start with, he had built up a fair business transporting miners from town to the creeks. The landing fields were not much, but he knew of a river bar or two that served the purpose very well. Here and there he had cleared away a few trees, and in many places mining communities, viewing a plane for the first time, had made landing fields of sorts.

"I'll have to throw the hooks into the old boys a bit this winter," he informed his mechanic. "This summer they were doubtful, and river boats were ready to take them, if my price was more than they wanted to pay. But I haven't made a forced landing yet, no accidents, and they are beginning to like it. This winter I won't have river competition."

Just a shade of contempt spread over his face as he looked across the street at old John Turner.

Turner was a dog musher and always would be one. He could get more out of a team than any other man in the district. During the long summer days, he did odd jobs about town, caught and dried salmon for dog food, and otherwise prepared for winter. In fall he hunted a bit and laid in a stock of moose meat with a sheep or two to vary the diet. Then with the coming of winter he freighted some, relieved the mail carrier occasionally, and last and most important, he transported Andy Owen to his various properties. For this he received a lump sum of five hundred dollars. His other labors gave him a modest living and paid all expenses. Andy's five hundred dollars represented the year's profits.

JOHN TURNER whistled as he repaired his sled and otherwise made ready for Andy Owen's ar-

rival. Edmund watched the old musher for several minutes. "The old boy doesn't see the handwriting on the wall," he growled. "I've written to Andy Owen, and I think I have convinced him that his time is too valuable to waste in musing when I can drop him on any one of his properties in six hours and have him back to a railroad the next day. He'll be here in the morning, but I'm going down to the next station and cinch him before Turner sees him. These old boys are great at hanging together."

When the train stopped at Barto station to let off a man, a sled, and seven dogs, Edmund swung aboard. "Andy Owen," he said briefly to the conductor.

"Back there in the Pullman, a little man hiding behind a magazine."

Edmund found Andy Owen fairly well concealed behind his magazine as if he were hiding from the public. The airman extended his hand. "I'm Edmund," he announced.

"Oh, yes, the flyer. I don't know about that flying business, Edmund. I'll admit I'm in a hurry, but hang it, flying in summer is one thing, but winter is something else again. I know this country pretty well, Edmund, and I have my doubts."

"Will you listen to my argument?" Edmund insisted.

"Sure. I'll listen. That's only fair."

Edmund did a lot of talking between Barto station and Discovery Creek. When he left the train, he was carrying Andy Owen's suitcase and smiling triumphantly.

John Turner saw the smile and felt something grow cold and die within his breast. "He's talked Andy into it," he muttered. "Well, that settles my trip Outside this year. I sort of figured on having my teeth fixed."

Then his naturally hopeful spirit reacted, and he grinned as he extended his hand. "Hello, Andy!" he said, "I'm ready any time you are."

"Glad to see you, John. Mighty glad. You haven't aged a day since I saw you last, not a day. John, I've got to disappoint you. I'm going to

fly this year. I'm pressed for time, you see. I hate like sin to do it, and I know it means I've got to give up the pleasure of days on the trail with you. I hired you, and you'll be paid as usual, but you understand, don't you, John?"

"Sure, I understand, but I can't take your money when I haven't earned it. No, don't argue, Andy, because it won't do you any good. You remember you've tried to argue with me before. And besides I don't want my feelings hurt." John Turner, standing there in his moccasins with parka hood thrown back and his fine, gray hair waving in a breeze that chilled the man from Outside, looked as if he meant it.

"I won't argue, John, but I'll make it up to you some way. You see, I'm pressed for time. This flying is a short cut, so to speak." Andy Owen was still uneasy about it all. He felt as if he were a traitor. And it was a bit unfair on Edmund's part to meet him on the train. That sort of competition was fair enough Outside, but up in the North it did not seem to fit in exactly.

THAT NIGHT John Turner smiled in the darkness, nursed an aching tooth, harnessed his dogs, and took the trail. It was warm enough the first week of his traveling, but on the eighth day condi-

(Continued on page 120)



The CHURCH

Part II

The Social Need for Faith

Is the faith inspired by the restored gospel adequate for all men and civilizations?



to move steadily towards well-defined objectives, despite weather, wind, or famine.

There are many things identified by the student of society as "social forces." A universal modern phenomenon in industrialized countries is Big Government. What has produced it? Students say inventions such as the steam engine, technology, in turn producing urbanization and industrialization. These in turn have made men immediately dependent on social institutions which in turn depend on effort with land, water, and soil for existence. Modern man goes to the store instead of to his field for food. Fields supply the store through a highly specialized economic system. Men have turned to government both as means of direct service and as means of controlling other institutions. What produced the inventions? An inventive, creative individual in motion. Why have inventions multiplied since the close of the eighteenth century?

MEN and women are living, moving creatures. They are stimulated by emotional, spiritual, intellectual, as well as physical impulses. As a self-moving object, man is the most wonderful thing in creation. As every individual moves, there is social motion, sometimes chaotic, sometimes harmonious. Sometimes social action is beautiful and inspiring. Sometimes it is horrid and brutish. Social behavior and individual behavior are interesting. Individuals sometimes resist social action. More often men move in conformity with the social tides, adopting new fashions in dress, migrating, shouting, going to war.

What makes society and societies move?

Some societies, like individuals, are always wavering, "driven by the winds and tossed." Others appear

We may liken society to a goldfish bowl which is full of individuals and their "cultures." Civilization, which began about six thousand years ago, begins to fill the bowl with artifacts and devices. The Greeks during a brief period of free inquiry added many things. Sometimes these are lost. Cultural experience has stops, starts, and sometimes runs in reverse. The modern "enlightenment" brought another era of free inquiry. The goldfish bowl has so multiplied with scientific objects and knowledge since, that inventions have become super-numerous. So many are they, in fact, that with atomic energy, some feel that the bowl will now be blown apart and the whole episode brought to an end, unless men can master their culture and learn to behave. Accordingly it is very important that

we strive to know what makes individuals and societies move.

THE gospel teaches that man, born helpless, at maturity may attain mastery of himself and of his environment.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, AND SUBDUED IT: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth, (Genesis 1:28. Capitals, author's.)

Mature men and women may thus become self-moving creatures. In what direction shall they move? The gospel answers, towards godhood. How may this be done? By faith and its attendant principles: repentance, baptism, the gift of the Holy Ghost, and seeking whatever is "true . . . or of good report." When this is done, the individual finds himself part of a great society of like-minded individuals, the Church. In what direction shall the Church move? Towards the reproduction on earth of the kingdom of heaven.

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set upon the earth. (D. & C. 65:5.)

How should an individual member of the restored Church view this objective? Joseph Smith on May 12, 1844, gave his burning, enthusiastic answer that the power of truth would eventually bring all nations to obedience to gospel principles. What are some of the objectives of the Church in the social order then? President John Taylor asked the question and wrote:

and MODERN SOCIETY

By G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

What will be the effects of the establishment of Christ's kingdom . . . ?

It is the doing away with war, bloodshed, misery, disease, and sin, and the ushering in of a kingdom of peace, righteousness, justice, and prosperity. (*The Gospel Kingdom*, 216.)

Will this be done by talking about it? No! President Taylor said, "some action is required."

Anybody can preach. He is a poor simpleton that cannot. It is the easiest thing in the world. But, as President Young says, *it takes a man to practise.* (*Ibid.*, 213. Italics, author's.)

It is quite clear also, that *action* is to be taken by the Church through the priesthood.

. . . if the kingdom of God is to come, if the will of God is ever to be done on earth as it is done in heaven, where can it commence except . . . among the Latter-day Saints? For there is no other people under the heavens who acknowledge the authority of God. . . . if his will is ever done on earth as it is done in heaven, where shall it start but in the land of Zion and among the people of Zion? (*Ibid.* 211.)

How is the world going to be redeemed, think you? If the kingdom of God is ever built up, the Almighty will have to dictate things himself. Through what medium will he do this? Is he going to send his angels to gather the people? He has thousands of them, but he has his own way of doing things and *that is through the priesthood.* (*Idem.* Italics, authors.)

THE mission of the Church is to encourage individuals to move into the Church and then for all to move the Church in such a way that it helps move society towards the ideal.

But is the church, any church, really a vital force in the movement of society today? The evidence is discouraging. The churches, of course, carry a deep ground swell of influence. But from outward appearances, we have to be honest and frankly admit that by and large the churches of the world are less vital as *direct* observable influences, than the modern state, the modern corporation, the modern labor union, the modern school, and many professional groups and associations. The church is a most significant *secondary* factor in attempting to influence these other institutions *after* the fact, to borrow a legal expression. The evidence of influence *before* the fact exists, but it is meager in comparison.

Of all the elements making for social direction today, the national state outstrips every other. The nation-state with its tremendous power, its controls over wealth, manpower, and everything within its borders, is the dominant institution of modern times. In the twelfth and

thirteenth centuries (beloved of Henry Adams, the American thinker who believed these years represented the ideal period) the medieval church perhaps was the dominant institution in the Occidental world. But this no longer holds, even in Mexico, France, Italy, and Spain. Even there, governments are now dominant.

Modern revelation in the nineteenth century recognized in a peculiar way the dominant position of the nation-states. The power of evil and wickedness would be so great, predicted our nineteenth century leaders, that unless repentance was forthcoming, the nations would war among themselves and destroy each other. It is very important, politically, to see that good government exists. The nation-states today, directly or indirectly, determine prices; food supply; available housing and rent; war and peace; the use or misuse of resources; the status of science, industry, labor, and education. If governments have become so all-powerful, even where not completely total, what is the task of intelligent men and women? To see that the governments move the nation-states, which move society, towards good things. To do this, men must have an optimistic faith and tremendous knowledge. Is there such an optimistic faith in the world today? If there is, it should be preached, lived, and daily put into action. Let us examine modern world society.

For practical purposes we may

(Continued on page 117)

—Photograph by Hal Runel





—Photograph by Josef Muench
MONUMENT VALLEY, SAN JUAN COUNTY, UTAH

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south, encouraged at first by the Ute Chief Walker. As a thin line of forts began to reach farther and farther into Chief Walker's land, he viewed this influx with alarm and incited his people to attack. Foremost among the Mormons who genuinely loved the Indians were Jacob Hamblin and Thales Haskell. The Mormons had to fight three other adversaries as well as the Utes: the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. In cold blood an Indian shot George A. Smith with his own gun which the Indian had borrowed, and Jacob Hamblin and his company had been forced to go on and leave the body. The plunderers followed Hamblin's trail homeward and raided the herds of the weary settlers. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who had displaced the Indians had found it impossible to quell them. Black Hawk was finally vanquished, but the Navajo War grew steadily worse. Jacob Hamblin at last won the Indians to peace until four Navajo brothers were attacked by renegade whites, three of the four being killed, and the fourth crawling wounded back to his people with the tale of the attack—which was laid at the door of the Mormons. Jacob Hamblin arose from a sickbed and made his way to the Navajos, who, threatening vengeance, spoke so violently that even the interpreter quailed before them. But Jacob fearlessly maintained his ground—the Mormons were guiltless, and in the end he won their reluctant admiration and a grudging promise of peace.

V

MOVING OFF over the sand and rocks with their pack train towards Black Mountain, the first concern of Captain Smith and his men was to find enough water in the desert stretch for themselves and their animals. The matter next

in consequence was to get through the country without leaving any unfavorable sentiment in the hearts of the natives who watched them with distrust from the nearby hills, and came to their camps to look and listen for anything which might bode evil. A third problem was that of calling for their wagons, for which they would send back from their first permanent stopping place.

Sometimes the Navajos forbade them to water their animals at the small and infrequent water holes, and the wandering Piutes* contrived to capitalize on their helplessness by demanding extortionate figures for permission to pass through the country. The Navajos had not forgotten Carson and his terrible men and the years of anguish at *Bosque Redondo*, but it was a bitter memory always echoing with resentment, and not a safe thing for a stranger to mention. They were back now in their native sand hills, reverting exultantly to their former selves, and white men were by no means welcome among them.

One day when the Mormons toiled wearily up a sand wash and were about to water their horses at a little seep, the giant Navajo, Peokon, ordered them to keep all their animals away from the water. He boasted of being the one who had killed George A. Smith, and he stood over the water, gun in hand, while the scouts dug a well in the sand below. When

*Also spelled *Paiutes*, *Pahutes* and *Pah-Utes*.

the little well was completed and had served the scouts that night and the next morning, they presented it to Peokon with their good wishes, telling him to use it freely as his own but asking him to let travelers water there when they came through the country.

This little affair was typical of the many diplomatic strokes which were to characterize the policy and determine the outcome of the mission. It reached so nearly to old Peokon's hard heart that he bade them a pleasant good-bye when they left. Harder hearts and darker days of the future were yet to be relieved by this kind of "soft answer which turns away wrath."

At another place the petty Piute chief, Peogament, with a dozen or more ragged followers, demanded a hundred dollars for permission to proceed with their outfit. Captain Smith told his men to take no notice of it, and before they left camp in the morning, they contrived to make

The Fort on the

some kind of present to every Piute but the old chief himself, who watched the company in silence as they moved away, while his own men grinned at him for his stupidity. This foreshadowed the way of the lightning rod in neutralizing every threatening bolt.

As the scouts approached the famous faraway Four Corners, where Utah, Arizona, New Mexico, and Colorado corner on a pile of stones in the desert, they turned northward from the mountain and toiled down a sandy slope to the San Juan River. One account says it was latter May, another, the first of June, when they stopped on the south bank under a giant cottonwood to ascertain, if possible, just where they were. In their hundred and seventy-five miles of wandering from Tuba City, they had entered a region which on the maps was marked with a blank yellow, and they knew only that the river marked the boundary between the Piutes and Navajos, and beyond that river they could see a big country which they knew was unexplored.

From the tribe on the north side

they expected to receive a more slim and doubtful welcome than they had enjoyed since leaving Tuba City, yet they resolved to cross, for the place of the settlement was not to be on the reservation, although it could be, and would have to be in the country from which the Piutes had defiantly refused to be moved.

Since the San Juan was notorious for its quicksand, the captain sent a man to find a safe ford, and when that man rode out on the north side, behold a lone tent, or wickiup, and in it, not an Indian, but a white man! It was the same man who had in his blood such a passion for the firing line that he and his family had converted their house into a fort and fought Indians all winter on the distant Pahreah. When he discerned that his beloved frontier was slipping away into some distant unknown, he went with a pack outfit to hunt for it in western Colorado, but he answered the lure of unexplored southeastern Utah, and had

that an old man, sick and speechless, was found by two prospectors in Henry Mountains. They could not make out his name nor whence he came, but they cared for him tenderly till he died, and then carried him to Salina for burial.

THE scouts made their headquarters where old Peter had been camping, and sent five of their number back to Tuba City for the women and children, the wagons and the cattle. The Navajos disliked the thought of these wagons going through and leaving their ominous tracks across the country. To the Navajos a wagon was *tsin-a-paz*, the wooden thing that rolls. They could remember seeing wagons among other hateful things around them in *Bosque Redondo*, and it was not a welcome sight in their homeland.

Old Peokon came to the little wagon company and was pleased to discern how terrible he appeared

votion, looking back often or scanning the nearby hills. But at length he relaxed, told them they could stop, that they were safe. Then he told them he had been in the Davis home in Cedar City, that they had fed him and treated him kindly, and it was because he remembered and loved them that he had come to keep them from harm.

It was after the middle of July that the little wagon-company reached the mouth of Montezuma. The scouts built two log cabins in which the two families were to live near together, and here in this far-away land, on the second of August, Mrs. Davis gave birth to a daughter, the first white child born in this corner of Utah.

CAPTAIN SMITH and his scouts prospected the country in every direction. Up the river they found a Mr. Mitchel running a little trading post, and eighty miles to the east, beyond Montezuma Valley in Colorado, they found a few scattered ranches on Mancos Creek. Fifty miles to the north, in the center of what was to become San Juan County, they saw the big grass, the tall timber, the streams, and beaver dams of Blue Mountain. They looked longingly at a level, timbered mountain to the southwest but had no time to go there.

From the mouth of Montezuma they explored the country westward down the river twenty-five miles, and stopped short at a place where nature had stood the petrified strata on edge in a fantastic barrier north and south fifty or more miles long. It was John Butler who approached nearest to this rim, and the canyon where he stopped is still known as Butler Wash. But neither he nor any one of the outfit took so much as a peep over the higher barrier at the hidden country beyond. The impassable miles and miles of this mighty reef presented no problem to the scouts; they simply turned back and worried about it no more. But later on, when a weary band of pilgrims came toiling from the west to the base of this wall, they had to meet the ponderous task of getting over.

The big problem of Silas S. Smith and his men was to select a place on the Navajo-Piute boundary for the unusual peace-mission which the Mormon leaders had de-

(Continued on page 107)

Firing Line *By Albert R. Lyman*

found his way down to the San Juan and had built himself a canoe. This was the Daniel Boone of Utah, Peter Shirts. He had explored and named Montezuma Valley in Colorado, and thinking this canyon came from the valley where he had been, he named it Montezuma Creek.

Borrowing old Peter's canoe to help in the crossing, the scouts moved over and listened eagerly to all that he had to tell them about the country. He had been down the river ten miles to a creek which he called Recapture, and he had intended to do more exploring in his splendid solitude, where he had really outrun the illusive frontier, but now the frontier had come crawling upon him from an unexpected direction, so he piled his tent and outfit in his canoe and, pushing out from the bank, rode away down the current of the winding river into regions unknown.

Old Peter was never heard of for sure again. From the vast maze of deep canyons and high mesas into which his frail bark floated, tormenting echoes have come drifting back at infrequent intervals for more than sixty years. One of them relates

to the women and children. They relate that he hatefully kicked dirt into their food by the fire, and he took their knives and rubbed their edges on stones.

The families had with them a devoted Newfoundland dog of generous size, and when she comprehended that Peokon was offering indignities to her friends, she sprang with a fierce growl and held him in her great jaws. And now old Strong-back, for that is what his name meant, was furious and loud in his demands that he be indemnified in cash for the outrage, and that the dog be killed. It is a rather long and thrilling story, but suffice it to say, it levied a heavy tax on their cash and their diplomacy to get started peacefully forward again.

And still they feared that more trouble might come of it and watched in suspense through the following night. In the morning an old Navajo came to them, telling them to harness their horses at once and travel fast, that angry men were gathering behind them. He kept urging them to hurry, and was impatient when they allowed their reeking teams to stop. He stayed along by them with a solicitous de-

Latter-day Saint Pioneers and the

OLD SPANISH TRAIL

By William R. Palmer

THE vastness and the solitude of America's great West in the first half of the eighteen hundreds can scarcely be imagined now that it is subdivided into states and counties and cities, and settled. In 1847 when Brigham Young led his bedraggled band of followers into Salt Lake Valley, the immense country between the Missouri River and the Sierra Nevada Mountains was traversed by only two established trails, and they were practically two hundred miles apart at their nearest point with no connecting link between them.

First in importance was the Oregon Trail, opened about 1830, over which our people traveled as far as Fort Bridger. The trail from there led off to the northwest to Fort Hall, Fort Boise, and into what is now the state of Oregon. From Fort Bridger the Mormons, leaving the Oregon Trail, turned southwest and traveled about one hundred miles into the valley of the Great Salt Lake.

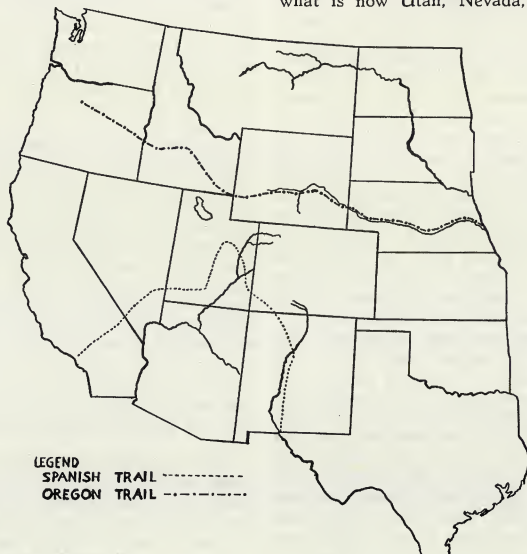
The other route was known as the Spanish Trail. Its eastern head was the Presidio of Santa Fe, capital of New Mexico, and its western terminus was the Presidio of Los Angeles in California. Between these



—From the painting by Howard Pyle
The Spanish Trail is known to have been open as early as 1785 and from year to year caravans in increasing numbers traveled over it.

points the trail looped northward around the gorges of the Colorado River and its tributaries as far as the present Greenriver, Utah. From here it bore southwestward through what is now Utah, Nevada, and

California, to Los Angeles. The trail was approximately twelve hundred miles long, and along nearly a thousand miles of it there was not a single settlement.



LEGEND
SPANISH TRAIL
OREGON TRAIL

THE Spanish Trail is known to have been open as early as 1785 and was traveled by caravans in increasing numbers thereafter. The Iron Mountains, Little Salt Lake, and Mountain Meadows, (called then *Las Vegas de la Santa Clara*) in southern Utah were familiar landmarks on this route forty years before Jim Bridger discovered Great Salt Lake. Thus southern Utah, not the north, is the oldest part of the state from the standpoint of contact by white men.

While Santa Fe was the capital of New Mexico and head of the route, expeditions going over the Spanish Trail, to escape onerous taxes and licenses, more frequently were made up at Albuquerque, Bernalillo, Abiquie, and the Indian pueblo of Taos. Westbound expeditions outfitted at these points to evade the purchase of hunters' and trappers' licenses sold by the government of Mexico, which included the right to capture Pahute* Indian

*Also spelled *Piute*, *Paute* and *Pah-Utes*.

slaves. The homecoming expeditions (from the west) bootlegged their goods, slaves along with peltries, at these points to escape the governor's collectors, for they had a sales tax there over a hundred years ago.

FROM Santa Fe, trails also led southward down the Rio Grande to El Paso, Chihuahua, and Mexico City, or, turning eastward at El Paso, went to San Antonio, Texas, and Corpus Christi on the Gulf of Mexico. Thus the Spanish Trail with that outlet from Santa Fe south was really a transcontinental trail.

Between Santa Fe and Los Angeles this route ran through a vast and wild Indian country which now comprises the states of New Mexico, Colorado, Utah, Nevada, and California, all of which was Mexican territory. Its traffic received its legal clearance at Santa Fe from the government of Mexico.

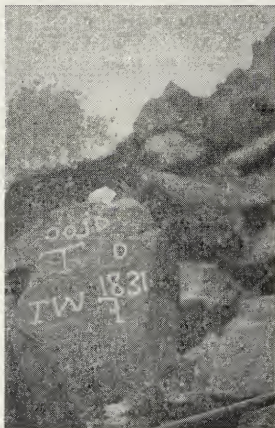
A few years ago I traveled twice the general course of the Old Spanish Trail from Santa Fe to Los Angeles, and the little knowledge I had of its history gave me many thrills as we passed the historic spots along the way. In my mind I could visualize the plodding pack trains of Spanish adventurers of a century and a quarter ago with their packs of peltries. Mingled with the horse herds that were driven ahead were some horses whose burden consisted of Pahute Indian women and children, bound on to prevent their escape. I could imagine the feelings of those poor creatures as each succeeding day left their country and people farther and ever farther behind.

TWENTY-FIVE YEARS AGO two old squaws were still living in southern Utah—Susie Curley Jim and Mary Shem—who as young women had been stolen and carried away but escaped and made their way back. I had talked with both of them about their experiences and had seen their faces blanch after sixty years, as they recalled the terrors of their captivity.

This traffic in human beings was much more extensive than is commonly supposed. Parley P. Pratt tells of visiting one camp on the upper Santa Clara of seventeen men with no women. Through the half-century before the Mor-

mons settled Utah, many thousands of captive Indians went out into slavery over that old route. Some parties had from seventy-five to a hundred and fifty slaves, and if there were not horses enough to carry them, the older ones were tied to a long rope and driven on foot.

The price of Indian children in Santa Fe ran from thirty to forty pesos, Mexican money, and women according to their age and qualities brought sixty to eighty pesos. Men



STONE FOUND AT CEDAR CITY WITH THE DATE 1831 AND THE WORD "GOLD" WITH LETTERS REVERSED

and boys were seldom taken as slaves because they usually ran away from their masters.

Many of these Indian women were purchased by Mexicans who wanted them for wives. In Taos I saw a written contract in which for a certain advance payment three men who were going out on the Spanish Trail agreed to deliver at Taos within six months three sound, healthy, and good-looking Indian girls of good form between the ages of fifteen and eighteen years.

NEXT in importance to women and children, as articles of trade on the Old Spanish Trail, were horses and mules. Furs were also traded, but the south countries were not the best fur markets. Peltries, after the trappers found their way over the Rockies, usually moved to St. Louis over the more northern trapper trail from Fort Winty in the Uintah Basin.

Horses and mules were abundant in California but scarce in Santa Fe and other points to the south and east. The slave market was as good in Los Angeles as it was at the east end of the old trail. Spaniards going West, therefore, took their captive Indians to California and traded them for horses and mules. Then on the return trip they came with cargoes of both slaves and horses they had picked up on the way. Thousands of horses were stolen in California and taken east. So much of this was done that the Old Spanish Trail came also to be known as the Horse Thief Trail.

The Pahutes of southern Utah engaged somewhat in stealing horses from the Spaniards in southern California. Kanosh Johnnie, who died recently in Kanosh, told me of an expedition a group made just before the Mormons came to Utah. Johnnie's father was one of twelve Pahute chiefs led by Pe-be-ats of the Beaver Indians. They went to California in the fall on foot and came back in the spring with a band of horses.

Sometimes those caravans with bands of wild horses were attacked by the Indians and scattered. The horses were not all gathered up and these were the foundation stock of the bands of desert mustangs which forty or fifty years ago were found in great numbers on the deserts of southern Utah.

THE old historic trail was traveled not alone by horse thieves and slave traders. There came also Catholic priests looking for places to establish missions, and prospectors seeking for gold. Those early prospectors threaded their way with pick and pan through the mountains, and in the annals of the trail there are many lost mine traditions. The pioneers to Cedar City found under the rim of Cedar Breaks two tunnels which those early miners had dug. A double-pointed Spanish pick found in one of these holes by Fred Ashdown of Cedar City is now among the exhibits at the museum on Temple Square, Salt Lake City. In one of the canyons near Cedar City there is a stone that bears the date 1831, a Catholic cross, and the word "GOLD" with the letters made backwards. It might be that this is the key to one of those lost treasure stores.

(Continued on page 113)



—Schoenfeld Collection—From Three Lions
PAUL IN MEDITATION

III

HOW THE DEAD RECEIVED BAPTISM

JOHN's function in the spirit world, like the Savior's, was identical with his mission on this earth. Yet his very special mission here was to baptize. Likewise the worldly preaching of the Lord and the Apostles was to prepare their hearers for baptism. It is not surprising then to read in the *Pastor of Hermas*, one of the most trustworthy guides to the established beliefs of the early church, that not only Christ and John but also "these Apostles, and the teachers who had proclaimed the name of the Son of God, after they had fallen asleep in [the] power and faith of the Son of God preached likewise to the dead; and they gave them the seal of the preaching. They accordingly went down with them into the water and came out again. But although they went down while they were alive and came up alive, those who had fallen asleep before them (*prokekoimemenoi*) went down dead, but came out again living; for it was through these that they were made alive, and learned the name of the Son of God."¹²⁰ * The Latin version (Cod. Vat. 3848) reads: "these Apostles and teachers who had preached the name of the Son of God, when they died in possession of his faith and power, preached to those who had died before, and themselves gave them this seal. Hence *[igitur]* they went down into the water with them;

but they who had died before went down dead, of course, but ascended living, since it was through them that they received life and knew the Son of God."¹²⁰

Needless to say, this text has caused a great deal of embarrassment to interpreters, ancient and modern. The source of the trouble is obvious: there are *two* classes of living persons referred to, those who enjoy eternal life, and those who have not yet died on this earth. The Apostles (or whoever "they" were) belonged to the latter class when they went down *living* to be baptized for those who had gone *before*; a sharp contrast is made between their state—they being

I went down and spoke to Abraham, Isaac, and Jacob, your fathers, and declared unto them how they might rise, and with my right hand I gave them the baptism of life and release and forgiveness of all evil, even as I do to you here and to all who believe on me from this time on."¹⁰⁰

In hotly denying that the Hebrew prophets and patriarchs received the seal of baptism in the other world, the Marcionites only add to our evidence that the early Church did believe.¹²⁰

Are we to believe on the strength of these passages that the primitive Church held that the Christ *personally* baptized all the disciples? That would make Jesus the only baptizer, and such in fact St. Augustine re-

alived both before and after the ordinance—and that of those who were actually dead and yet received eternal life through the ministrations of baptism. What is perfectly clear is that the Apostles while they were still living performed an ordinance—the earthly ordinance of baptism in water—which concerned the welfare of those who had already died. That it was an earthly baptism which could only be performed with water is emphatically stated in the sentences immediately preceding those cited: "It is necessary, he said, for them to come up through the water in order to be made alive; for otherwise none can enter the Kingdom of God . . . therefore even the dead receive the seal. . . . The seal is of course, the water."¹²⁰

"I think," says Clement of Alexandria, commenting on this passage, "that it was necessary for the best of the Apostles to be imitators of their Master on the other side as well as here, that they might convert the gentile dead as he did the Hebrew."¹²⁰ Elsewhere he says: "Christ visited, preached to, and baptized the just men of old, both gentiles and Jews, not only those who lived before the coming of the Lord, but also those who were before the coming of the Law . . . such as Abel, Noah, or any such righteous man."¹²⁰ In the "Discourses to the Apostles" Jesus says:

peatedly insists he is: though acting through various ministers, it is always and only Christ himself who is baptizing.¹²¹ How is that possible? Long before the days of Augustine the "Discourses to the Apostles" gives us the explanation, telling how the Lord promised his Apostles that they would become "fathers, and masters, and servants," which he elucidates thus:

. . . servants [*diakonoi*] because they [the dead] will receive the baptism of life and the forgiveness of sins from my hand through you, and so have part in the heavenly kingdom.¹²²

As the Apostles in all their work are simply acting for their Lord, so all the ordinances they perform in his name are to be regarded as his own but done vicariously.

This principle of vicarious work, running through the whole economy of the church, also unties another knot which has no other solution. Were the spirits of the dead actually baptized with water? There is indeed a baptism of the spirit, but as Cyril,¹²³ Tertullian,¹²⁴ and others¹²⁵ point out, one simply cannot escape the physical element in baptism: indeed, Paul cites baptism for the dead as definite argument for belief in a physical resurrection.¹²⁶ How then can the incorporeal dead be baptized? As we have seen, the *Pastor Hermas* describes the living

*Numbers, continued from last month, refer to bibliography at end of article.

BAPTISM FOR THE

as performing the rite of baptism in the interest of the dead, without saying exactly how it was done.²²⁷ One alternative was to explain the rite as the actual baptism of dead bodies—a counsel of desperation.²²⁸ Quite unsatisfactory also is the theory that “before the righteous can enter Paradise, Christ must lead them through a fiery river to receive baptism,” since our source (Origen) specifies that no one can be baptized in this river who has not been “first baptized with water and the Holy Ghost on this earth.”²²⁹ Quite as inadequate as this were theories of a sort of heavenly baptism to take the place of the missing earthly one; thus Albertus Magnus:

All subsequent interpreters display the same perplexity and follow the same violent and arbitrary method of explaining how St. Paul said one thing while meaning something totally different. Because there is only one baptism, we are to be told forever henceforward, there can be no baptism for the dead. But that is the very reason why there *must* be baptism for the dead, which is not another baptism or another kind of baptism but in every detail the identical ordinance which is administered to the living and to them only, and therefore can profit the dead (who must have it if they are to be saved) only when done for them by proxy. Later writers, such as St. Ambrose,

preserved.²³⁰ As to the rest of the church, Epiphanius explains:

Others interpret the saying (I Cor. 15: 29) finely [*kalos*], claiming that those who are on the point of death if they are catechumens (candidates for baptism) are to be considered worthy, in view of the expectation of baptism which they had before their death. They point out that he who has died shall also rise again, and hence will stand in need of that forgiveness of sins that comes through baptism.²³¹

In the fourth century, St. Ambrose recalled, but did not approve, the practice:

Fearing that a dead person who had never been baptized would be resurrected badly [*male*] or not at all, a living person would be baptized in the name of the dead one. Hence he [Paul] adds: “Else why are they baptized for them?” According to this he does not approve of what is done but shows the firm faith in the resurrection [that it implies].²³²

Ambrose is following Tertullian: Paul doesn’t approve. Where does he disapprove? It is true that he wishes to emphasize the intention in this case, and not discuss the practice, which like Ignatius he takes for granted²³³ (in fact, his casual mention of it without explanation indicates perfect familiarity with it on the part of the saints), but only as a last resort would one pounce on that as proof that he disapproved the custom. He certainly does not cite a practice which he condemns, for that, of course, would weaken his argument: if baptism for the dead is *wrong*, why should it be cited to strengthen that faith in the resurrection which it illustrates? Oecumenius even suggests that Paul says “why do *they* baptize for the dead” instead of “why do *you*” for fear of offending his hearers and possibly causing them to give up the practice.²³⁴ Attempts to find in Paul’s words a condemnation of baptism for the dead were carried to their ultimate conclusion by Peter the Venerable in the twelfth century. His argument deserves to be quoted at length as an example of where this sort of thing leads to.

They were baptized at that time for the unbaptized dead, with good intention but not wisely, supposing that since they had not received baptism while alive, they could help out the dead by baptizing living persons for them. Speaking of which work the Apostle temporizes, praising the intention of the baptizers while not approving the baptism. For as far as baptism is con-

(Continued on page 109)

DEAD in Ancient Times

By Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

He to whom baptism has been denied not through contempt of religion, but by necessity, does not lose the fruits of baptism, but is to be considered as baptized by the baptism of the flame of the Holy Spirit.²³⁵

The early church, however, was not obliged to seek such vague consolations, for it had the solution.

Speaking of I Corinthians 15:29, Tertullian expostulates:

Now if some of them are “baptized for the dead,” can we not assume that they have a reason for it? Certainly he [Paul] is maintaining that they practised this in the belief that the ordinance would be a vicarious baptism and as such be advantageous to the flesh of others, which they assumed would be resurrected, for unless this referred to a physical resurrection there would be no point in carrying out a physical baptism.²³⁶

But later Tertullian has doubts (how far they already seem to be from the Primitive Church!):

I don’t believe that the Apostle was giving his approval to the practice, but rather signifying that those who practised it thereby indicated their belief in a physical resurrection, being foolishly [*avane*] baptized for the dead. . . . For elsewhere he speaks of only one baptism. Therefore to baptize “for the dead” means to baptize for bodies; for the body, as we have demonstrated, is really dead.²³⁷

are not disturbed by the types and varieties of baptism practised in their day because, they explain, there is after all really only one baptism, which is the baptism of Christ.²³⁸ By the same token the argument of one baptism would be worthless as a refutation of baptism for the dead, which is also the baptism of Christ. The Bishop of Bristol observed that Tertullian in changing his opinion on the subject apparently concluded that baptism for the dead was “an idle fancy, on which it was unlikely that St. Paul should found an argument.”²³⁹ How then do we explain the perfectly obvious fact that St. Paul *did* found an argument on it?

At the beginning of the fifth century Epiphanius reports:

From Asia and Gaul has reached us the account [tradition] of a certain practice, namely, that when any die without baptism among them, they baptize others in their place and in their name, so that, rising in the resurrection, they will not have to pay the penalty of having failed to receive baptism, but rather will become subject to the authority of the Creator of the World. For this reason this tradition which has reached us is said to be the very thing to which the Apostle himself refers when he says, “If the dead rise not at all, what shall they do who are baptized for the dead?”²⁴⁰

It is significant to find this practice surviving in those outlying places where, as Irenaeus points out, the pure old Christian doctrine was best

The Right and Power to act for oneself

By Thornton Y. Booth

HOW MUCH free agency does man possess?

Always, it seems, there has been something to tell men that powers or conditions beyond their control limited them in what they could accomplish. In what the "gods," the "fates," or the "stars" supposedly decreed, men have found explanation for their own failure or lack of opportunity, and for the success of other men.

Thinking people today generally don't take seriously those particular excuses. But there are still many who believe their lives are essentially outside their own control. They believe that they are caught in a rigid cause-effect succession that is difficult if not impossible to affect by personal will. It is argued that each individual has certain physical and mental inheritances which strictly limit his possibilities. We recognize that development made during his first few years has a great influence on his life, but some say there is little hope of any significant modification of fundamental characteristics set during that period. They emphasize that all during life his environment and heredity exercise so many influences over which he has no control that he seems to be helpless to act for himself.

The argument is, then, that the characteristics with which one is born make him react to the situation in which he is placed—neither of which he controls at all—in certain ways. These and subsequent reactions modify his characteristics, which continue to determine how he reacts to whatever happens to be his further situation. Since he can't change what he is at any moment, or what has happened to him, he merely continues to react through each situation according to his characteristics, and thus his life is determined.

A similar fatalism is reached through a different process by some sincere religious men. They reason that because it is possible for the Lord to foretell events of this earth, that since he knows "all his works from the beginning," the idea of free agency is meaningless. The Lord brings to pass all that happens, and man's personal will can have no effect on the outcome.

This idea that what is to be is to be, whether based on predestination decreed by God, on heredity and environment, or on some other principle, has led many to an attitude of indifference or hopelessness concerning the purpose of living. They refuse to take the responsibility for their own lives and insist that the idea of free will is an illusion.

Many service men, after years of a life into which they were pushed by events which they in no way controlled, a life that consisted largely



—Photograph by H. Armstrong Roberts

of carrying out orders according to someone else's decisions, are more than ever convinced that their will affects their destiny but little, if at all.

DOES man, then, have any free agency, as the gospel claims he does? Is it fair to hold him accountable for his actions? Or is his life pattern set for him; placed beyond his control?

In Acts 15:18, is found: "Known unto God are all his works from the beginning of the world." The setting up of the kingdom, the end of the earth, and the judgment—the

Lord will bring to pass, no matter what man does. Man cannot stop these and similar events, though perhaps he may hasten or postpone them by his actions.

But this scripture by no means indicates that the Lord determines each individual's every act, and the definite outcome of his life. If he did, the concept of free agency would be meaningless. If the life of any individual is to be thus and so, then something—perhaps his inherent characteristics plus the situation he is placed in, but something—must have determined that it could not be otherwise, no matter what he might try to do about it. Such an individual would have no free agency, no matter how free from personal coercion he might be. He would be as bound by his former experiences, and the immediate situation—or whatever the determining influences were—as if some other will were directing his decision. Some people would then be predestined to salvation, and others to damnation.

That such is not the situation, that God does not determine the individual's life, is shown by his words recorded in the Pearl of Great Price:

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:25. *Italics author's.*)

The Lord no doubt could control everyone's life in detail—that's what Lucifer wanted to do—but instead he gave man freedom to act, and the Lord thereby placed those acts out of his own control. As is recorded in Second Nephi:

Wherefore, men are free according to the flesh; . . . And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil. (II Nephi 2:27.)

IT is unfortunate that much evil has been and is tolerated by devout people because they accept everything that happens as "the will of God," and "for the best." Under our system of free agency, many things are done contrary to the Lord's wishes, and although earthly judgment is seemingly suspended

(Continued on page 116)

THE IMPROVEMENT ERA

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

*The Search for Mysteries**

ONE reason why progress is possible is that there are always living among us those who are never content with what they know or with what other men know—those wholesomely restless spirits who are always searching for what lies beyond the obvious. To some extent this is a common characteristic of humankind. Somehow we like to pry out the secrets and search out the mysteries and try the untried. This quality, like all other useful qualities, may also be subject to abuses and excesses. Sometimes in looking for what lies beyond the obvious, we overlook what is obvious. Sometimes in our search for the mysteries, we ignore the plain and simple truth. Sometimes in looking for elusive answers, we forget present realities; for example, there are those who are forever looking for economic mysteries, always hoping that the factors of soundness can somehow be suspended—searching for the mysteries of a procedure that will permit them to live perpetually beyond their means and still remain solvent. There are those who are forever looking for legal mysteries, searching for loopholes—hoping somehow to find a way of ignoring the laws both of man and of God and of avoiding the consequences. There are those, too, who think so much upon the unknown mysteries of heaven that they neglect the opportunities and responsibilities of earth. It is quite within reason to want to look beyond, but successful searching begins with facts—it doesn't ignore facts; it begins with known truth—it doesn't discard truth. Progress is a process of improving upon the

past—and not a process of throwing away the past—because the past has much of hard-earned truth, as well as much of error, and its truth must be preserved. In our quest for the unknown we must remember that many mistakes have already been made, that many things have been proved false, that much of truth is already discovered, that many questions have already been answered—and if, in searching for the unknown we overlook and disregard what has already been proved, we have moved backward rather than serving the purposes of progress.

—December 5, 1948.

—*Revised

*"The Critical Years"**

WE hear many opinions as to what constitutes the most critical period of life. Of course, any answer to this question would depend upon what particular kind of crisis we have in mind. For some things, especially as to physical well-being, the years of early infancy are critical; in some ways, the years of childhood are critical; in some ways, adolescence; and for some things and for some people, middle age and old age are critical. But if by the question we mean to ask when is a man safe in letting down his guard, in relaxing his standards, or in becoming inactive—if this is what we mean, then the answer is that all the years are critical

years. Children often get into trouble; so do those who are old enough to know better—and so do some who are admittedly too old. But isn't there some time in life when a man, having continued long in good works, can safely relax? Here again the answer depends upon what we mean by "relax." If we mean moderate and well-earned rest, and retarding of activity, yes. But there is no point in a man's life when he can safely say, "That's that!" and thereafter cease from constructive good works. In idleness or indifference, men are always in a critical period of life—at any age. There is an old proverb, "Count no man happy until he is dead," which is another way of saying, "... he that shall endure unto the end, the same shall be saved." Good works are not so much a stock pile of some good things we once did as they are a continuous flow of such things. There is no point at which we are justified in relaxing our standards, or in dropping our safeguards, or in becoming inactive. Half a life well lived is better than none at all—but anything less than continuance in good works as long as life and strength last, could not, with certainty, be called wholly successful living. What is the critical time of life? For some it is one time and for some another—but for all of us it could be any year, or all the years, or any day, or any hour. And useful activity, with unending vigilance and devotion to standards is the way of safety and success from the earliest years of discretion to the last benediction of this life.

—December 12, 1948.

—*Revised
*Matthew 24:13

(Concluded on page 94)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

(Concluded from page 93)

"More Things in Heaven and Earth"

BEHIND the scenes of this time and season is this insistent thought: There must be much more than mere materialism to make life worth living. What this world needs beyond all these material marvels is what civilization itself needs—the spiritual counterpart of the material progress that men have made. Perhaps we could put into words partly what we have in mind by going back to the story of Scrooge, which Dickens has left for our reading. The marvel was not that a man suddenly began, to spend some of his misered money—the marvel was that there was a transformation in the man himself, inside. The marvel was that he saw something beyond this world—and something in this world beyond

what he could touch with his hands. And the moment he did, his own life and the lives of others were lifted. Recently these sentences appeared in print: "Scientists are begging us to catch up spiritually with their discoveries. . . . Unless we rise to higher spiritual levels, we shall destroy one another. . . ." The world is off balance because these men have given their minds and their means much more to material matters than to spiritual insight and understanding. If we can give hope to a neighbor whose hope in an eternal future has been dimmed by a much too worldly present, we shall have given a greater gift than men's hands have ever made. If we can give to those who live in doubt an

unshakable assurance of eternal verities, we shall have given a greater gift than men's faculties have ever fashioned. To help men find faith in their fellow men, faith in themselves, faith in an unfailling future, and faith in God and all the realities of life, here and hereafter, is a glorious kind of giving. And as to this matter of an over-emphasized materialism, these words from Hamlet come to mind: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." The future will justify men's faith.

—December 19, 1948.

*Frank C. Laubach

*Shakespeare, *Hamlet*, Act I, Scene IV

Book Values and Real Values

AS WE look back on a year, almost always we wonder where the time has gone, and almost always we wonder what we have done with it. Sometimes we may feel that we have done something really worth while. But often we feel that we have done very little. We know that we've been working; we know that we've been moving; we know that we're tired; we know that we've been busy. But so often we don't actually feel that we have done what we would like to do—or even what was expected of us. Some days seem wasted; some years seem unsatisfying; and sometimes we feel frustrated. But it may give us some comfort to remember that spectacular performance isn't expected of us—only consistent per-

formance. If we have moved along about as well as we could, if we have done our share of the work there is to be done, if we have kept a family together, if we have kept a home going, if we have kept other people gainfully employed, or if we have turned in an honest day ourselves, if we have been mindful of other men and of our obligations, we needn't be too discouraged. Accomplishment consists of many things besides the tangibles that we accumulate, of many things besides the specific things we can point to. And many men who have lived well cannot catalogue what they have done so easily as some who have lifted the world less. Actually some of the seemingly small personal things we do, may be much more

important in the final result than things that seem much more impressive. Sometimes we are too close to our own activities to place a fair appraisal upon them. But as we find ourselves growing older and more thoughtful, there seems to grow among us a changing sense of values and a deeper discrimination between book values and real values, between publicity and performance, between seeming and being. And it becomes more apparent that such things as loyalty and service, honesty and honor, virtue and faithfulness, kindness and consideration, and family and friends can make any year worth while, even though we miss the mark in much that we intended.

—December 26, 1948.

MY LITTLE FARMER

By Nell Cox

MY yard is not the tidy spot
That many own with pride
In summer, winter, fall, or spring,
I may not move a single thing;
I know, because I've tried.

The leaves must stay right where they fall
But call them "leaves," oh, never;
They're piles of hay, and my five-year-old
Says they must stay there forever!

And stones and rocks beside the walks
Are cows and horses grazing,
And sticks and twigs are pens for pigs
In number quite amazing.

Oh, I must walk with careful step
Watchful, never rushing,
For should I step on twigs or grass
Who knows what I'd be crushing?

Next year there'll be no wee canals
Brimming down the row
Where he has caught with trench and dam
My garden's overflow.

Next year there'll only be a bus
That carries him away,
My little farmer, when he's six
Will go to school all day.

Then I may rake and clean my yard
And tidiness impart,
But every single little ditch
I'll keep within my heart.



ON THE Bookrack

PEARL OF GREAT PRICE COMMENTARY

(Milton R. Hunter. Stevens & Wallis, Salt Lake City, 1948. 264 pages. \$3.00.)

ALMOST since its acceptance as scripture the Church has awaited an authoritative work which would comment on Pearl of Great Price doctrine and history, one which would point up the importance of this sacred volume to Latter-day Saints.

President Hunter's new commentary is just such a work. In it he reproduces the entire Pearl of Great Price, collating the material according to historical setting and subject matter. Data pertaining to the discovery and translation of the Book of Abraham are set forth. The facts surrounding the Book of Joseph are given. And in the doctrinal field a wealth of valuable comments and explanations is found.

Explanations are made of such statements as "thy children are conceived in sin." The passage telling of the sons of God who married the daughters of men is analyzed. Consideration is given to the grand council in heaven where the plan for an earth life was announced. The various accounts of the creation, Pearl of Great Price contributions to our knowledge of God and Christ, and the revelations had by the ancients on many gospel subjects are examined with scholarly skill.

This new work, the eleventh published by the present author, is a valuable contribution to Church literature. President Hunter has performed a signal service in an almost untouched field. The *Pearl of Great Price Commentary* is a work that should be added to every Latter-day Saint library.

—President Bruce R. McConkie,
of the First Council of the Seventy

THE TRUE SABBATH—SATURDAY OR SUNDAY?

(Kenneth E. Coombs. Published by the author, 2305 Highland Drive, Salt Lake City, 1948. 95 pages. \$1.50.)

AFTER fourteen years of study and missionary work with those who advocate Saturday Sabbath, the author brings to his small volume a comprehensive answer on the difficult Saturday-Sunday Sabbath. Part of the book is a condensation of *Sunday—The True Sabbath of God* by Dr. S. Walter Gamble, a world-renowned scholar on the Sabbath days of the Jews. Dr. Gamble through twenty-eight years of painstaking study was

able to rediscover the ancient calendar of the Israelites as given to them through Moses. Even modern Jews admit that they have no calendar earlier than the Christian era. The book proves that Sabbath from the time of Moses up to the time of Jesus Christ were on *fixed dates* and not on *Saturday*—(the solution to the problem). An excellent chart calendar of the ancient changeable Sabbaths is also included. Every missionary who is confronted with proving the Sunday Sabbath doctrine of the Church will find rich Bible help on this controverted point. Thirteen commonly asked questions with their answers are given in the addenda.—*Harold Lundstrom of the "Church News Section," Deseret News*

THE ROUND DANCE BOOK

(Lloyd Shaw. The Caxton Printers, Ltd., Caldwell, Idaho. 448 pages. \$5.00. [Special Limited Edition, autographed \$7.00.]

LOYD SHAW is a favorite with Utahns who are dancers or who enjoy watching spirited and good dancing. This new book of Shaw's will be a favorite with anyone who wants working materials for school and recreational use. There are seventeen illustrations and a dozen or so dances based on polka, waltz, mazurka, schottische, two-step, and Viennese Waltz. There are mixers; there is theory, both gay and good; and best of all there is Lloyd Shaw all through the book.

—Leona Holbrook, B.Y.U.

EARL WARREN

(Irving Stone. Prentice Hall, Inc., New York. 1948. 176 pages. \$2.00.)

THIS story of a son of an infant immigrant from Stavanger, Norway, to the United States is challenging and heartwarming. The youth of Earl Warren was that of a boy who realized what the opportunities of America are but who had to work hard to accomplish them. As a youth he carried two paper routes in addition to his school work. As an adult he has followed the same rigorous routine. As a public officer he has inspired confidence and has won to his cause men who have taken, as he himself has taken, a reduction in salary in order to serve the community. His life is stimulating to all who have had a belief in what America can do for those who live with her ideals in mind.—*M. C. J.*

THE BIG FISHERMAN

(Lloyd C. Douglas. Houghton Mifflin Company, Boston. 1948. 581 pages. \$3.75.)

THIS story parallels and supplements somewhat *The Robe*, although the emphasis is on the Jewish-Arabian angle rather than on the Roman. The story, dealing as it does with Christ's ministry, is a very fascinating one and develops the growth of faith in the big fisherman, Peter. There are two things that Latter-day Saints must be aware of as they read the book: first, the scripture referring to Peter is not given fully and with the correct interpretation, and, second, angels do not wear any insignia. Good will result from reading this story, and it is to be hoped that it will send the reader back to the New Testament itself in which the record is dramatically, succinctly, and authoritatively told.—*M. C. J.*

THE PROPER STUDY OF MANKIND

(Stuart Chase. Harper & Bros., New York. 1948. 311 pages. \$3.50.)

IN this book the author carefully explores the possibilities and the achievements in applying the methods of science to the problems of human relations. It is one of the most significant works of our time because it attempts to indicate a procedure that should help man live better with man. The author analyzes what has already been accomplished in the way of social science—and it proves somewhat disconcerting to know that we have not kept up-to-date nearly so well on social science as we have on technological science. He also indicates procedures that could go forward in making man understand man better. And he states clearly, "The scientific method does not tell us how things ought to behave, but how they do behave." This book is a hopeful sign along the way towards ultimate peace—if everyone will read it and become convinced that something can be done to help people live together happily or at least congenially.—*M. C. J.*

ALL OF US HAVE TROUBLES

(Harold Seashore. Associated Press, New York. 50 pages. 25c.)

THIS Young Men's Christian Association publication is a plea for young men and women everywhere to get the latest developments in psychiatry from up-to-date textbooks, accredited university courses, and trained psychiatrists rather than to place their problems in the hands of phony charm schools, personality make-overs, stargazers, and the like.—*A. L. Z., Jr.*

(Concluded on page 115)

Editorials

"These We Honor"

To Benjamin Franklin there could be no good war and no bad peace. To most of us there is much truth in his belief, especially when we look about at the waste in destruction of human life and human endeavor. In the recent war many of the choicest of the youth of our Church lost their lives in a valiant attempt to make the world a safe abiding place for the ideals of freedom, justice, and equality.

Elder Mark E. Petersen stated in the April conference of 1946:

... if we were to estimate the total for the whole Church, based upon the figures that have thus far been compiled, the number of Latter-day Saint servicemen who have given their lives in this war would exceed five thousand. (ERA, May 1946, p. 288.)

Brigham Young University has made a noteworthy gesture to honor not only those who gave their lives but also all servicemen and women who attended B.Y.U. by devoting one issue of *The Messenger* to them, titling it, "These We Honor." It is startling to note that one hundred and four of those who attended Brigham Young University gave their lives in defense of their country's ideals.

The total number of those who served their country from Brigham Young University reached over 2400, which seems like a tremendous number from one institution—and to Latter-day Saints it is entirely compatible with our ideals. To members of the Church it is unthinkable that an ideology of force, a philosophy of totalitarianism, should exist for any people anywhere since the law of God is that of free agency.

It is of great interest to note further the great leadership which these servicemen and women evidenced. They were superior in their attainments of positions of trust.

The theaters of action were widespread—another factor which would seem to be of the utmost significance. To list the places of service is to list most of the known and many of the unknown geographical points in this world of ours: Tarawa, Ploeste, Asia, North Sea, France, Europe, Saipan, South Pacific, England, Kansas, India, California, Iwo Jima, Borneo, Germany, Okinawa, Austria, Nebraska, Alsace-Lorraine, Belgium, North Africa, Texas, Florida, Japan, Alaska, New Guinea, Virginia, Eastern Manchuria, Burma, Italy, Solomon Islands, Guadalcanal, Philippines, Guam, Pelelieu Islands, Australia, Bougainville, North Carolina. Widespread as were their spheres of action—so was their carrying of the gospel message. Even though they may not have been actively engaged in preaching the gospel, they were truly missionaries in the fullest sense of the word. By their lives and their adherence to principles of truth and honor, they won the respect of those who believed differently.

That these servicemen and women did a real service in making known our principles and ideals there can be no doubt; however, there remains for us the greater challenge: to prove our own worthiness to be classed with them, as courageous followers of our doctrine. As Lincoln said on another occasion in another war:

It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that we take increased devotion. . . . (Lincoln's Gettysburg Address.)

"These We Honor" and in the honoring pledge ourselves to live that we may carry forward the ideals of the Church of Jesus Christ of Latter-day Saints.—M. C. J.

The Strength of Silent Sermons

MUCH has been said and much will still be written concerning the missionaries and mission system of the Church of Jesus Christ of Latter-day Saints. And we agree with all the good that has been recorded. This is essentially a missionary Church. It always was and always will be. But, although we now count our missionaries by the thousands, it hasn't always been so. Comparatively few have been chosen to be full-time ambassadors of the gospel of Jesus Christ. That first year that the Church was organized, 1830, saw a total of sixteen missionaries. The Prophet Joseph Smith saw but four years when the Church had one hundred or more missionaries in the field. (There were 586 in 1844, the year of his martyrdom.) His successor, Brigham Young, saw ten years with more than one hundred missionaries in the field; two of which years that total was swelled to over two hundred. Yet we must testify of the Herculean task that those early missionaries accomplished.

It is recorded in modern-day scripture that "... the field is white already to harvest ..." (D. & C. 4:4), "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (*Ibid.*, 18:15.) Many converts have said that they have been first attracted to the message of the restored gospel, not by the preachings of the missionaries, but by the personal conduct of members whom they met as neighbors, business associates, buddies in khaki or blue of the armed services—truly, the silent sermons of the Church.

We need missionaries, yes! Our present force of 4,714 could be increased tenfold and we'd still need missionaries. But each of us needs to dedicate anew the cause of the Church in our personal living, and become a silent sermon for righteousness in the earth.—A. L. Z., Jr.

Evidences and Reconciliations

cxvii. *What Is Eternal Progression?*

LATTER-DAY SAINTS find great joy in the doctrine that man will retain eternally the power that he possesses on earth. Forever he may learn. Forever he may accept or reject any offering. As he uses these endless gifts of personal existence he will progress, or retrograde.

Brigham Young said, simply but clearly: "Ignorant? Yes, we are ignorant; but we are on the high road to that eternal knowledge that fills the bosom of the Gods in eternity— . . . This work is a progressive work, this doctrine that is taught the Latter-day Saints in its nature is exalting, increasing, expanding and extending broader and broader until we can know as we are known and see as we are seen."¹

The doctrine of eternal progression was a tremendous addition to Christian belief and thought. For centuries the churches had promised man eternal existence; but Joseph Smith promised man through the restored gospel possible endless activity and development. That gave heaven, often conceived as a static psalm-singing place, a new and desirable definition.

Man's powers, after his earth journey, may be keener, sharper, than here. There he may see and understand more clearly. That is granted. But, his right to exercise his powers or to choose remains inviolate. He may ascend or descend. He may rejoice in or scoff at the offerings of the Lord. Therefore, the retention of his powers does not necessarily protect him. Lucifer, high in the councils of heaven, fell to the low estate of Satan.

To insure progress the powers of man must be exercised for the achievement of the great objective of existence. He must become by every act more and more like the Lord of heaven. That is the highest hope and highest conception of joy by every thinking person. In a small degree this is attainable by man, through strict obedience to the laws of the Lord.

They who so employ their time and talents properly, whether here or hereafter, increase in knowledge. That is the beginning of wisdom. There is no end to knowledge. The field of available knowledge is much like the ten digits, from 0 to 9, the combinations of which are infinite in number. By using or combining simple principles he may likewise multiply knowledge, without limit.

But, as knowledge is gained, whether here or in the infinities, it must be used. Man must not only learn, but he must apply his learning to a worthy purpose. The uses to which knowledge may be put are also infinite. Knowledge unused is dry and tasteless. Use gives it life and value.

¹Discourses of Brigham Young, 1941 edition, p. 90

When knowledge is used correctly, properly, righteously, towards the great objective, it enables man to progress. The law of God ever rises above the desires of man.

This then is eternal progress: To add truth to truth; and to use truth, insistently and persistently for the accomplishment of the Lord's plan for the perfection of his willing children. That is how progress is attained. Brigham Young, using the word improve instead of progress, expressed his view in forceful words:

"It is enough for me to know that mankind are made to improve themselves. All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized this world, and created every living thing upon it, to act in its sphere and order. To this end has he ordained all things to increase and multiply. The Lord God Almighty has decreed this principle to be the great, governing law of existence, and for that purpose are we formed."²

Now, such progress can with full propriety be called growth. Eternal progress is really eternal growth. To progress forever a man must eternally grow in power to develop the plan of salvation. Then he moves towards the likeness of the Lord. That is growth; that is progression.

This doctrine is foreshadowed in sacred writ. When Jesus was on earth, he declared in simple words, "I am the resurrection and the life." Here he distinguished clearly between mere existence, good and necessary as it is, and an active existence which leads to progress. He called the larger and more complete existence life. Earlier in the world's history, he said the same to Moses, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man."³ Again he distinguished between eternal existence, a necessary precedent condition, and an activity throughout external existence, which he called life.

In the path of eternal progression there are, of course, degrees of achievement. Though the powers of every living soul will remain undiminished, they who have won an exaltation in the celestial kingdom alone will have the blessing of increase of their kind. That is the great blessing vouchsafed to those who learn most, do best, and bend their will to the purposes of the Lord.⁴

What then is eternal progress? It is an eternity of active life, increasing in all good things, towards the likeness of the Lord. It is the highest conceivable form of growth.

It began in past eternities, it is continued by the righteous on earth, and may be the labor of the everlasting hereafter.—J. A. W.

²Ibid., p. 95

³John 11:25

⁴Moses 1:39

⁵See D. & C. 132:19-20

How to Make Canned Cream Soup

Doubly
Delicious



When instructions for the preparation of condensed canned soups call for milk, cream or water, use

Morning Milk undiluted — just as it comes from the can. Then taste the difference! Double-rich Morning Milk adds extra smoothness, extra richness to cream soups that everyone loves!

Take a tip from famous cooks — use smooth-rich Morning Milk in all recipes calling for milk or cream.



Always Use

**MORNING
MILK**

9-7

**YOURS FOR
BIGGER EGG
CHECKS!**



**NEW
Ramshaw**

WHITE LEGHORN CHICKS

Now—NEW livability, NEW high production. Bred and hatched right here in Utah . . . Backed by one of the nation's largest U.S.R.O.P. White Leghorn Breeding Programs. You can really depend on these fine chicks . . . depend on them for more eggs and bigger egg checks. We invite you to compare the breeding background of RAMSHAW White Leghorns with the finest commercial chicks available anywhere. Also selected HEAVY BREEDS. Catalog and price list free. U.S.R.O.P. and U.S. Approved, U.S. Pullorum Passed.

W. Ed Ramshaw, H. Grant Ivins

RAMSHAW

HATCHERIES & BREEDING FARMS

3687 SOUTH STATE
Salt Lake City 6, Utah



"Nevertheless, Wheat for Man"

By P. K. Edmunds, M.D.

I HAVE always considered the second part of the Word of Wisdom as far more interesting than the first part, largely because for many years we closed our eyes to all but the negative (first) part of this marvelous document. The positive (or second) part was seldom if ever referred to or even thought of when mention was made of the Word of Wisdom. I do not mean to imply that the fore part of this revelation is not important. Nevertheless, from the day twenty years ago when a book entitled *Chemistry in Medicine* came into my hands, my interest in the Word of Wisdom has been steadfastly focused on that part which advises us specifically which foods God has ordained for the use of man to best promote the well-being of man, that he "might have joy" in living.

Within the pages of the book referred to I read of an intensely interesting experiment carried out at the University of Wisconsin, having to do with the feeding of cattle. (See *THE IMPROVEMENT ERA*, October 1935, page 607, and *The Word of Wisdom*, Dr. John A. Widtsoe and Leah D. Widtsoe.) The results of the experiment proved conclusively that the best food for cattle is corn.

The revelation contained in section eighty-nine contains the statement, "Nevertheless, wheat for man and corn for the ox, . . ." The revelation was given to the world more than four score years before the scientific experiment referred to confirmed its truth! And, for the sake of emphasis, let me repeat here what I have oftentimes stressed heretofore: At the time when Joseph Smith gave to the world the Word of Wisdom, there was no possible scientific source of this information. Its teachings were not contained as the Prophet presented them in the

books written at that time. Now, thought I, since it has been proven that the best food for the ox is corn, is it not reasonable to believe that wheat is the best food for man, and that this statement would stand similar scientific analysis even as did the former? In my own mind I was convinced of it.

Included in the article referred to in *THE IMPROVEMENT ERA* are a number of scientific feeding experiments carried out on animals, the optimal diet of which animals is most similar to that of man. The results of these experiments lend strong credence to the truth of the statement, "Nevertheless, wheat for man." It is not, of course, scientifically feasible to experiment with human beings in the same manner as one does with animals. Yet there came to my attention sometime ago (*British Medical Journal*, July 1947) the report of certain experiments which served as the impetus for the writing of this brief article.

REFERENCE is made to studies conducted with glutamic acid, the only amino acid known to be metabolized by the brain. This acid increases the oxygen consumption in the brain and is found abundantly in the gluten contained in wheat. Interesting is the report of experiments by Mellanby who fed experimental animals on whole wheat flour and then switched to the commercially bleached flour. When the former was fed, the animals fared well, but the same animals developed a serious nervous disorder on the "refined" flour.

Interesting, too, is the report of other experimental animals which, when fed the glutamic acid referred to, showed marked improvement in their maze learning (ability to discover their way out of an intricate maze). But most interesting was the

THE IMPROVEMENT ERA

report of the feeding of this amino acid (found abundantly in wheat) to children. The experiment was carried on for only six months, and yet in that brief interval it was noted that "the children showed a greater improvement in intelligence than could be expected from lapse of time alone. There were improvements in the intelligence quotient of from five to thirteen points, with an average of nine."

The foregoing is but another bit of evidence which, per se, might be of relatively little importance, but combined with the many experiments that have gone before and the (in my opinion) many more that will follow, it helps to confirm what Latter-day Saints long have been taught with respect to the food and foods best suited for man.

Down through the years there comes to me the voice of the Prophet Joseph Smith, "they shall receive wisdom and great treasures of knowledge"; and the cogent words, "Nevertheless, wheat for man."



Josephine B. Nichols

A GOOD BREAKFAST

ONCE A YEAR we take time out to remind you of the most important meal of the day: "breakfast." A good breakfast is a good starter for a good day. A good breakfast will consist of fruit, cereal, milk, bread, and butter; eggs and meat may be added.

This meal should be easily prepared, simply served, and enjoyed by the whole family.

BREAKFAST SUGGESTIONS

SUNDAY

Crisp Rice Cereal with Banana Slices
Fried Bacon and Liver
Coffee Cake Milk

MONDAY

Baked Apple
Oatmeal Cereal Top Milk
Cinnamon Toast
 Milk

TUESDAY

Half Grapefruit

(Continued on page 100)



To My Favorite Blonde

Oh, lovely Blonde! My voice I raise,
Your tender, golden charms to praise;

When I am soiled beyond belief,
Your perfume heralds prompt relief.

Beneath your swift and gentle care,
I shun all washday wear and tear.

And when with me you've had your way
I'm cleansed of 'Tattle-Tale-ish' Gray.

All substitutes I now decline,
Dear Blondie, be my Valentine!



GOLDEN BAR OR GOLDEN CHIPS

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

TUNA STUFFED BAKED POTATOES



Whip them up in jig-time; serve piping hot!

Mild, delicious Star-Kist Tuna in drifts of mealy potatoes... what a combination! For an evening meal that's just a little different, it's hearty, satisfying, and oh, so good. An extra minute or two in preparation doubles nourishment dividends and compliments, too!

TUNA STUFFED BAKED POTATOES

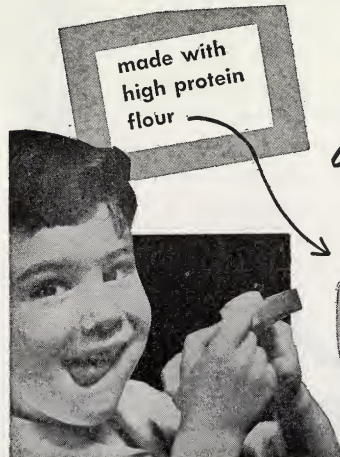
- | | | |
|-------------------------------------|---|--|
| 4 large baked potatoes | 1 7-oz. can Star-Kist Fancy Solid Pack (or New Chunk Style Grated) Tuna | 1/2 teaspoon pepper |
| 2 tablespoons butter (or margarine) | 1/2 cup top milk | 1 tablespoon minced onion |
| | 3/4 teaspoon salt | 1/4 lb. grated Cheddar cheese (optional) |

Scoop out contents of hot baked potatoes and mash. Beat in butter, oil from tuna and hot milk. Add salt, pepper, onion and flaked tuna. Heap mixture lightly in potato shells and sprinkle with grated cheese. Place in 450° F. oven for 10 minutes, or until lightly browned. Serves 4 generously.

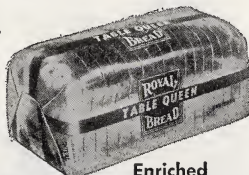
FREE TUNA RECIPE BOOK

Economical, kitchen-tested tuna recipes. Colorful, 24-page booklet! Write: Star-Kist Tuna, Terminal Island, Calif., Dept. 2B

Solid Pack or Chunk Style Grated
... Star-Kist quality is the same!



*A great
body builder*



Royal Baking Co., Salt Lake & Ogden

Cook's Corner

(Continued from page 99)

Fluffy Scrambled Eggs
Bran Muffins Plum Jam
Milk

WEDNESDAY

Stewed Prunes
Crusty Fried Mush Syrup
Broiled Orange Slices
Crisp Bacon Curls
Milk

THURSDAY

Orange Juice
Brown Rice Cereal with Dates
Top Milk
Poached Eggs on Toast
Milk

FRIDAY

Apricot Juice
Wheat Flakes Cereal Top Milk
Little Hot Cakes Maple Syrup
Sausage Balls
Milk

SATURDAY

Tomato Juice
Baked Ham and Eggs
Orange Toast
Milk

Quick Coffee Cake

- 1 beaten egg
- 1/2 cup sugar
- 1/2 cup milk
- 2 tablespoons melted shortening
- 1 cup flour
- 1/2 teaspoon salt
- 2 teaspoons baking powder

Combine egg, sugar, milk, and shortening. Add flour, salt, and baking powder. Mix well and pour into waxed-paper-lined eight-inch square pan. Sprinkle with mixture of one-fourth cup brown sugar, one tablespoon cinnamon, one tablespoon flour, one tablespoon melted butter; spread evenly over dough, and one-half cup broken nut meats. Bake in moderately hot oven (375°) twenty to twenty-five minutes.

Bran Muffins

- 1/2 cup flour
- 1 1/2 cups bran flakes cereal
- 2 teaspoons baking powder
- 1 teaspoon salt
- 1 tablespoon sugar
- 1 egg
- 1 cup milk
- 1 tablespoon molasses
- 2 tablespoons melted fat

Mix dry ingredients together. Combine slightly beaten egg, milk, molasses, and melted shortening. Pour liquid into dry ingredients, stirring only enough to dampen flour. Fill greased muffin pans two-thirds full. Bake in hot oven 425° F. for twenty minutes.



Brown Rice with Dates

- ½ cup brown rice
- 1½ cups boiling water
- ½ teaspoon salt
- ½ cup dates cut in small pieces

In the top of a double boiler place water, salt, and rice. Cover and place over boiling water. Cook about forty minutes without stirring. Rice should be tender and each grain separated. Stir in dates, continue cooking twenty to thirty minutes. Serve with top milk.

Crusty Fried Mush

- ½ cup yellow corn meal
- 2 cups boiling water
- ½ teaspoon salt

Add salt to water in top of double boiler; stir in corn meal which has been moistened with cold water to prevent lumping, boil two to three minutes. Cover and place over boiling water. Cook thirty to forty minutes. Pour into greased No. 1 tall can, or greased loaf pan. Chill. When firm, slice and roll in corn flakes crumbs and fry. Serve with syrup.

Fluffy Scrambled Eggs

- 4 beaten eggs
- ¼ cup milk
- ½ teaspoon salt
- ½ teaspoon pepper
- ¼ teaspoon Worcestershire sauce (if desired)
- 1 tablespoon butter

Combine eggs, milk, and seasoning. Melt butter in double boiler; add egg mixture. Cook slowly until set, stirring constantly.

Baked Ham and Eggs

- sliced baked ham
- eggs
- white sauce

Place sliced baked ham (cut in serving size pieces) in bottom of baking dish. Break an egg on each piece of ham. Pour medium white sauce over the top. Sprinkle with buttered crumbs. Bake in oven at 325° F. for twenty minutes, or until the egg whites are firm.

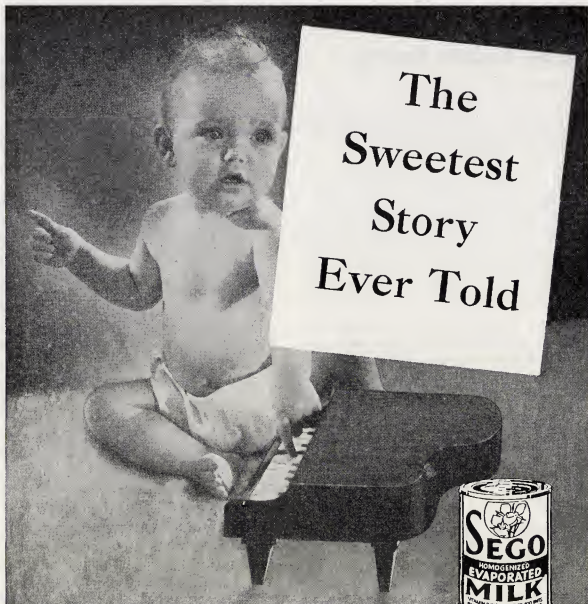
HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To mend a lace curtain that is torn, iron a piece of starched net over the hole instead of darning it.—G. N., Idaho Falls, Idaho.

A cloth dipped in linseed oil and wiped over a polished surface will improve its appearance.—Mrs. R. C. H., Mt. Home, Idaho.

Pour boiling water into the container in which paraffin has been melted. The paraffin remaining in the pan will float to the top of the water and when cold is easy to remove.—M. O., Clarion, Iowa.



It's a story told without words

Each day seems to write a new chapter in the story of your baby's growth. The stronger grip on your finger. The straight back, when he learns to sit alone. The first tiny white tooth. The sound legs, sturdy enough to carry him out into the big world. These say "all's well"—more eloquently than words.

The story of your baby's growth depends chiefly upon the milk you give him. And being sure that the milk you give your baby is good milk is no longer a problem. Doctors recommend Sego Milk for babies because it is uniformly rich in the food substances of whole milk

—because it is easy for babies to digest — because it is surely free from harmful germs.

Potent reasons, those. But there's one more. Sego Milk is fortified with a new form of vitamin D—pure Vitamin D₂—the same kind of vitamin D that bright sunshine would provide if your baby could get enough sunshine. It's the combination of this vitamin and the minerals which milk provides that help your baby to grow, to have a well-developed body, sound teeth, and bones that are straight and strong.

Ask your doctor about Sego Milk—the first brand of evaporated milk to be fortified with pure vitamin D₂



This seal certifies that all statements made here have been accepted as true by the Council on Foods and Nutrition of the American Medical Association.



This seal certifies that the Wisconsin Alumni Research Foundation makes periodic tests to determine that Sego Milk diluted with an equal amount of water always gives you 400 units of vitamin D per quart.



Send for this 64-page baby book. A reliable guide to baby care and training, through infancy to childhood. Approved by a well-known physician. Also . . .

Mary Lee Taylor's latest recipe booklet. Write to. SEGO MILK PRODUCTS CO., Salt Lake City, Utah
Originator of Evaporated Milk in the Intermountain West
Plants at Richmond, Utah; Preston and Buhl, Idaho

The Why and How of Monthly Quorum Business Meetings

THE present program for the Melchizedek Priesthood quorums designates that a quorum business meeting shall be conducted monthly. Inquiry and observation indicate that in many cases the purpose and procedure for this meeting are but vaguely understood. In the interests of enabling quorums to achieve more purposeful work, the general priesthood committee has undertaken to outline the following procedure and objectives somewhat in detail. This information is being prepared as a supplement for insertion in the *Melchizedek Priesthood Handbook* and all brethren having such a manual will receive this supplement through their stake presidencies.

Many quorums have apparently failed to understand in the past the opportunities which such a monthly business meeting affords. Frequently quorums have failed entirely to discuss any matters of business. Instead they have resorted to planning a program with special speakers and musical numbers or the treatment of a lesson topic.

In a number of items listed under the suggested order of business will be found ample opportunity for handling all business matters with dispatch. It is likewise hoped that this breakdown will make quorum presidencies more keenly aware of the many business and social functions for which they are responsible and concerning which they should be energetically engaged. Ample opportunity for initiative and for a varied program is afforded through following the suggestions given. Quorum officers are requested to carry on conscientiously such programs as will most effectively promote the spiritual and temporal well-being of all quorum members.

Where an alert quorum presidency is endeavoring to use its energy unselfishly in serving those under its supervision, the monthly meeting may not be entirely sufficient to consummate all matters which need to be brought to the attention of the quorum. Occasionally it may be necessary to devote some time in the weekly quorum or group meetings for the handling of special matters which might suffer through delay. Every effort should be made, however, to confine the quorum business matters to the monthly business meeting in order to allow a maximum of time for the regular weekly lesson course.

The supplement is printed as follows:

OBJECTIVES AND PROCEDURES

1. To be primarily a business meeting devoted to the physical, social, and

spiritual welfare of the quorum members and their families and the rendering of effective Church service

2. To be a check-up and planning meeting in which assignments are made, reports are received, and problems are analyzed with statistical and other data available as a basis for effective action
3. To foster true fellowship in the brotherhood of the Church
4. To meet as an entire quorum monthly, except quorums in widely scattered stakes which have membership in more than one ward, in which cases such meetings may be held quarterly in connection with stake conferences (Where quorums meet weekly the second meeting of the month is to be designated as the monthly quorum business meeting.)
5. To be a time devoted to business matters during which no lesson materials are to be discussed. Likewise, in regular weekly quorum and group meetings when lessons are to be discussed, the time should be devoted to lesson work except for occasional emergency or essential items of business which might suffer through delay

SUGGESTED ORDER OF BUSINESS

1. Greetings by member of quorum presidency conducting. (One or more members of the presidency should greet each member at the door and assigned ushers, where needed, should show them to their seats.)
2. Announcements
3. Opening song
4. Invocation
5. Special musical number
6. Reading and approval of minutes of previous meeting
7. Roll call (silent, if preferred, to conserve time)
8. Financial report and consideration of proposed expenditures
9. Acceptance of new members ordained or transferred during past month and sustaining of newly appointed officers
10. Report by secretary on correspondence, quarterly reports, and welfare green card file
11. Reading letters from absent members
12. Unfinished business from last meeting
13. Report of standing committees

Melchizedek

14. Report of special task committees
15. Reports on visits to ward groups, members, and families
16. Assignments:
 - a. Standing and task committee work
 - b. Assignments to groups (if any; otherwise to selected members of the quorum)
 - c. (1) Projects (welfare and quorum)
 - (2) Writing letters to absent members
 - (3) Visiting sick and absentees due to other causes
 - (4) Visits to quorum members and home teaching
 - (5) Missionary work
 - (6) Miscellaneous
 - d. Stake leadership and other meetings
 - e. Church ordinance work
17. Instructions from quorum presidency or others assigned
 - a. Review of material appearing during the past month on the Melchizedek Priesthood pages of THE IMPROVEMENT ERA and the Church News Section
18. Remarks by visiting members of stake Melchizedek Priesthood committee or other special visitors
19. Closing musical number (congregational or special)
20. Benediction
21. Social hour (light refreshments optional), inspection of quorum charts, exhibits, etc.

NOTE: For an outline of the elements of success in quorum meetings, see *Melchizedek Priesthood Handbook*, page 34.

Church Publications for Servicemen

DURING the recent worldwide conflict the Church publications were often the only means of contact with the Church for many of our brethren in the armed services of this country. They contributed immeasurably to the strength and stability of those so engaged.

In the hope that this service may be extended more adequately, the L.D.S. Servicemen's committee suggested in a recent letter to stake presidents that THE IMPROVEMENT ERA and the "Church News Section" of *The Deseret News* should be sent to each quorum member away from home, and that quorum funds may properly be

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

used for this project. They urged stake and ward officers to:

... keep quorum officers conscious of the fact that these boys are members of their quorum, whether at home or away, and that the quorum has a definite responsibility to them even while they are absent from home taking training in distant camps.

With quite a number of the members of the Melchizedek Priesthood quorums already in the armed services, and others going each month, it is felt that special attention should be given to this project. The cooperation already given by stake and ward officers is fully appreciated, and it is hoped that this important activity, intended to keep our young people informed of and in touch with the counsel of the Church leaders and important events throughout the Church, will receive the full cooperation and support of all quorum officers and members.

These young men are priceless in the sight of the Lord and in their behalf the ancient admonition to "feed my sheep," applies with especial force. May all fully sense and live up to this glorious responsibility!

Statistical Highlights for 1948

As the new year begins, records in the offices of the general priesthood committee show a total of 172 quorums of high priests in the stakes comprised of 27,301 members. The 17,692 seventies who are members of record in the stakes form 334 quorums. In addition there are 1,021 quorums of elders with a membership of 72,545, making a grand total of 117,538 members of record in the stakes who hold the Melchizedek Priesthood.

Approximately ten percent of the Church membership, whose records are "in transit," are not accounted for in the foregoing figures. Missions are likewise omitted. To date eight elders' quorums have been organized in the missions and several additional quorums are pending. This is a great forward step in the advancement of the Melchizedek Priesthood during the past year.

An average of 1,111 brethren have been serving on the stake Melchizedek

Priesthood committees in 1948, or an average of six and one-half members on each committee. Some stakes have as few as three members while others have in excess of twelve. The two largest such committees in the Church appear to be those in the Lehi Stake with a membership of nineteen and in the Berkeley Stake with a membership of seventeen.

Each stake Melchizedek Priesthood committee averaged holding one meeting each month. A number of stake committees met weekly. Stakes in which frequent meetings have been held have shown the most consistent improvement.

One of the functions of these committees is to visit quorums and groups as frequently as possible to determine their needs and to render maximum assistance. Each quarter slightly fewer than four thousand visits have been made. In other words, each committee member has averaged slightly over one such visit each month during the year. Additional impetus might well be given the priesthood work by increasing the number of such visits. Some stakes have consistently averaged between 100 and 150 visits each quarter.

Pursuant to assignment priesthood quorums have been given the responsibility of working with those quorum members who may be disregarding the Word of Wisdom through the use of alcoholic beverages or tobacco. Slightly over 11,000 visits to liquor-tobacco users were made during the year with gratifying results in many cases. This activity should continue to be increased.

Regular visits to quorum members should be frequent and purposeful. A number of quorums in various stakes have not made enough visits during the entire year to visit each quorum member once as required by the confidential annual report. Other quorums have visited all quorum members monthly. Where this has been done the participation in class work and the number active in Church work have been outstanding, indicating the value of such visits regularly and frequently conducted.

Priesthood quorums engaged in more than three thousand welfare projects during the year on a quorum basis in

addition to the many regular welfare assignments received by quorum members from their individual wards.

Gratifying as these activities have been, there is ample opportunity for greater achievement during the present year. Responsibility results in growth. Every effort made to increase the righteousness of individual standards will result in a more effective and vigorous body of priesthood with all its resultant blessings. Priesthood is the heart, the life-blood of the Church, and no opportunity should be shirked to increase its power in the lives of all who come under its influence, whether it be in the home, the Church, or the community. Truly the responsibility, not alone of bearing the priesthood, but of directing its activities, is a challenging one requiring unselfish service and devotion.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Are There Advantages?

RECENTLY we received a letter from a teacher asking among other things for information on the advantages of using tobacco for human consumption. The request somewhat startled us for we had never thought there were any beneficial values in tobacco consumption. But the writer went on to particularize, mentioning taxes, employment provided by production, personal satisfaction to users. Yes, tobaccos are taxed, the raising of them does provide employment, and slaves to their use do find some satisfaction in their consumption. So also does licensed prostitution provide tax money, employment, and pleasures. But what sane debater would defend prostitution on any of these grounds? Human experience as well as observations and findings of scientific men are in agreement in concluding that the use of tobacco by normal human beings is not good. Further, the Lord has very definitely said: "tobacco . . . is not good for man." (D. & C. 89:8.) In the minds of all who believe in the divinity of Joseph Smith's "call" there can be no question but that "in the hearts of conspiring men in the last days . . . evils and designs" (*Ibid.* 4) do exist, and that efforts have been and are being made to entice more and more people to smoke, particularly young men and women. For this purpose an expensive campaign of advertising is carried on, the cost of which is more than one hundred million dollars annually.

(Continued on page 112)



The Presiding

THIS is the second lesson on the general subject, "Teach the Truth." It naturally follows that in order to teach the truth, one must be in a position to recognize truth, to differentiate between truth and error, between the truth and false doctrine.

A thorough presentation of the lesson for last month should have produced the feeling of caution on the part of the teacher appointed to teach the truth, lest he lead youth astray. Growing out of this acute feeling of responsibility may well come the sobering and thought-provoking question—"Since I am under obligation to teach the truth,—*What is truth?*" For our answer, let us turn "To the law and to the testimony":

In the revelation on priesthood given through the Prophet Joseph Smith, September 22-23, 1832, the Lord said:

For ye shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth. . . (D. & C. 84:44-45. Italics author's.)

Since "the word of the Lord is truth," one may logically inquire further—"What is 'the word of the Lord'?"

Obviously, the recorded words of Jesus, spoken directly to the people or to the individuals concerned, go unquestioned by the teacher of truth. But we cannot stop here unless we choose to shackle our knowledge of truth to the limited record of the Lord's direct statements, and to ignore his further revelations.

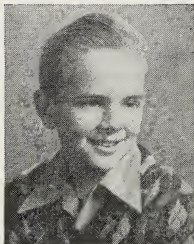
Through the Prophet Joseph Smith, and concerning certain of the early elders of the Church, but equally applicable to our leaders today, the Lord has given further light on the question: "What is the word of the Lord?"—

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4. Italics author's.)

We learn from these revelations that truth, in the spoken word, is made up of at least two components: (1) *the word of the Lord* spoken directly, by him, to the people, or to the individuals concerned as recorded in the scriptures; (2) *the word of the Lord* as given to the people, or to individuals, through the mouth of his ordained leaders "when moved upon by the Holy Ghost."

Youth Speaks

My Father and I



(Excerpts from an address by Wally Koford, a deacon in the Glendale West Ward, San Fernando (California) Stake.)

TO BE able to appreciate a father's sacrifices and experiences, a son must know more about his early life and his interests. I must forget about my own needs and spend more time with father in conversation and confidences. I must be interested in the things he does. My father is a person as well as a parent.

From these correlated definitions of truth, it should not be difficult for the loyal teacher of youth in this Church to realize his solemn obligation to teach truth, *the word of the Lord*, whether it has come to us through the recorded words of the Master, or through "... the mouth of his holy prophets since the world began" (Luke 1:70), or through the inspired utterances of the "prophets, seers, and revelators" of this dispensation.

Lowell once said: "Who speaks the truth stabs falsehood in the heart."

Teachers and leaders of youth, armed with truth, the word of the Lord, wielding that mighty instrument in faith and with all their strength, have the one and only weapon with which to "stab falsehood in the heart" and lead our young people to their exaltation in the kingdom of God.

To the Class Leader:

Next month, we will give further consideration to the question: "What is Truth?" We have purposely limited the discussion of the subject this month in order that adequate thought may be given the material here presented.

—L. A. P.

To have my father trust and respect me, I must first prove my worthiness. If I discuss my problems with him, and can demonstrate to him that I have the capacity for making wise decisions and can exercise good judgment, he will have more confidence in me. When I have agreed to abide by certain rules I must keep my promise. I must accept responsibility by going through the routine of the day without needing to be repeatedly checked on. If I make mistakes in judgment I must be able to take the consequences without question. I should never expect my father to make good my mistakes; I assume responsibility for my own actions.

Perhaps my father needs a little help and encouragement from me. I need to spend more time with him if we would understand each other.

I can strengthen my ties with father by little acts of appreciation, not alone by words of thanks for the things he does for me.

Father has my interests at heart and knowing his vast experience over my limited knowledge, I know he will be able to help me solve my problems to my best interests.

I want to understand my father and to be understood by him.

Ward Teaching

Sincerity

GAINING the respect of the people is a problem that is constantly before the conscientious ward teacher. He asks, "How can I acquire the confidence of those I am to teach?" Those who are the recipients of his teachings may be led to reason as follows—"Does the ward teacher believe what he teaches?"

The ward teacher is at once exposed to scrutiny. How can he best demonstrate the benefits of his teachings as applied in his own life? The answer is comparatively simple—"Practise what he preaches." In other words, he must be truly sincere.

Sincerity is a quality of character that is highly regarded. Sincerity generates noble energies in man and inspires him to lofty ideals. Honesty, honor, and integrity are all elements of sincerity, and an analysis of these elevating virtues implies a refusal on the part of any man to deceive, defraud, or give false impressions. Furthermore, he will maintain a strict allegiance to his standards and position.

Bishoprie's Pages

Edited by Lee A. Palmer

YOUTH CHORUS ORGANIZED IN DENVER STAKE

WE are happy to introduce to the Church this large chorus of young people from the Denver Stake. We submit the challenge that since a stake youth chorus functions successfully in the Denver Stake, there is possibly no stake in the Church which could not follow Denver's lead.

Before you think of your own problems too seriously in connection with such a project, consider the following schedule as submitted to the Presiding Bishop's office in a communication from Stake President Edward E. Drury, Jr.:

A schedule has been drawn up for the chorus to sing in all the wards by May 15. Arrangements have been made to take them in buses to Laramie Ward, (130 miles); Cheyenne Ward, (105 miles); Fort Collins Ward, (72 miles); and Pueblo Ward, (115 miles).

The above schedule is in addition to performances in five wards in and around Denver, and in quarterly stake conferences.

President Drury commented further:

This group is developing into an outstanding group of singers. They have surprised many of the older folk. They have performed at two of the wards thus far and their appearance has increased attendance at sacrament meetings considerably.

The chorus is sponsored by the stake presidency in cooperation with ward bishoprics and leaders of youth throughout the stake.

Chorus officers chosen from among the group are: Marilyn Pulsipher, president; Lenore Vanderberg, vice president; Mildred Barrett, secretary; Gerald Simmerman, librarian.

Here is more proof that "it can be done" when leaders lead.

He who learns that the influence of example is superior to the power of eloquence will not find it difficult to become established in the confidence of those entrusted to his care.



Denver Stake and chorus leaders, front row, left to right: Sterling Beasley, assistant chorister; A. P. Preston, chorister; Eva West, organist; John H. Vondenberg, first counselor in stake presidency; Edward E. Drury, Jr., president, Denver Stake; Elmo C. Higginson, second counselor in stake presidency; Jennie Carlson.

L.D.S. Girl Leaders

Loyalty, Dependability, and Service

STAKE and ward leaders in the program for Latter-day Saint girls have an excellent opportunity to impress their associates, advisers, and Latter-day Saint girls with the importance of being steadfast in their responsibilities to themselves, their families, and the Church.

Loyalty is a characteristic quality of faithfulness. Leaders in this program who, through constancy and devotion, are able to improve their own lives, may likewise influence the lives of the young women with whom they associate.

Dependability is the quality of being reliable. Selection for leadership is often determined upon the basis of one's dependability and trustworthiness. Young women may acquire these remarkable qualities through the influence which dependable leaders leave with them.

Service, as related to duties required and performed, may be thought of as

a spiritual value, showing obedience through good works. Performance of an assigned responsibility may be the contribution of service which will bring the hearts of leaders and girls to greater unity.

Questions and Answers

Question: When an L.D.S. girl becomes twenty-one years of age at any time during the year is her record to be included in the group record for the year, looking to achievement of the Standard Group Award?

Answer: Yes, her record should be included up to the time she becomes twenty-one or until the end of the year if the girl chooses to remain in the program.

Question: When a ward is divided during the year, may a group of L.D.S. girls residing in the new ward achieve the Standard Group Award?

Answer: Yes, provided the record of each member of the group is compiled from the first of the year and for the twelve months of the year. (See *Handbook for Leaders of Latter-day Saint Girls*, page 29.)

THE FORT ON THE FIRING LINE

(Continued from page 87)

cided to establish. They considered with care but with disappointment the wide stretches of unusual territory. It presented a hard prospect, rough and wild, as if not intended for civilized man. There were of course no roads, but also no good place nor suitable material with which to make roads, and few streams which did not go dry in the early summer. It was the howling center of remoteness, devoid of all law for ages past, and claimed by men who wanted it to be without law for all time to come.

THE Piutes gaped in wonder at the newcomers, the wagons, the cattle, the women and children, but they ate the food offered them and smacked their lips in loud relish. These cheery Piutes were the men who had never in all their history been made to bend for anything nor for anybody. The thought of settling here in their midst, of bringing timid women and helpless children where they would have to be much of the time at the mercy of these savages—the thought of it was alarming.

These were the men who knew their native rocks as rats know the holes of an old quarry, and into a thousand of these holes they could dart from sight where it would be suicidal to follow them. They had tormented the Navajos with their cruel tricks, sneaking beyond the river to steal horses, sheep, children, and women, whom they held for ransom or sold as slaves. The river had long since been the place of perilous contact from which the more peace-loving of each tribe learned to keep away, or to approach it with overtures of peace. What unthinkable tragedy would await the Mormons in the midst of these border Indians!

It simply didn't do to dwell too seriously on the darker phases of the picture; they had come to find the most suitable place for the difficult work to begin, and after much deliberation they decided in favor of the little bottom where they had found old Peter and his wickiup. The mouth of Montezuma had the advantage of being fifteen miles east of the turbulent point of the main crossing of the river, where men of the two tribes most often

clashed, and where the stream of white fugitives flowed northward and southward in a fitful, dangerous current.

Having decided on the most tolerable place in the whole intolerable region, and having officially named it Montezuma, they appointed the Harriman and Davis families to become at once the permanent nucleus for the proposed colony. Harvey Dunton was assigned to stay with them for the present, and the rest of the outfit was to get back to Cedar City where the main company for the colony was awaiting the word to start.

Holding the fort in that border wilderness was a fearsome prospect, and the women and children looked longingly after Captain Smith and his men as they moved slowly from view over the sandhills up Montezuma Wash. They braced themselves with the thought and the hope that it would be but four or five weeks at most till the people of the colony would arrive and build all around them. Alas, these fond hopes were to be long and bitterly deferred; in fact they were never, never to be realized, and their eyes were to grow weary watching the hills for the welcome appearance of wagons or horsemen. They were to lie sleeplessly on their pillows listening in an anguish of suspense through many dreadful nights to the weird chant of Piutes around them, wondering in fear if it meant that some ugly plot was forming against them. And winter was to come creeping upon them while they waited, finding them short of the food and short of the clothing which they had expected the people of the colony to bring.

A FRIENDLY INDIAN came one day to warn them of warlike preparations among his people on the river

MESSAGE

By Ruth Harwood

ONLY a few more golden words to sing
Before my lips must cease their
carolling.

But, oh, I yearn to sing those words so
well
They'll hold my very heart within their
spell

And keep it vibrant for the kindred touch
Of glad young dreamers loving life this
much!

above them, of angry natives who intended to make a raid on the little cabins. For the Davis and Harriman people and their little folk, with the wee little girl born in August, there was no retreat; no road over which they could hurry away, even if they had fat horses and a conveyance in which to travel. They were to stay right there and hold the fort, for Utah's safety from Indian depredations had been transferred to and hung upon this new lightning rod by the old San Juan.

The two log cabins were no longer forts in a figurative sense only, for the windows were quickly barred, and portholes made in the walls through which to fire when the enemy appeared. And then they waited in awful suspense with hearts throbbing, and prayers to the Prince of Peace for the preservation of the peace they had come to establish.

When the enemy came, stealthily in the night, and their soft footfalls were detected by alert ears, true to the lofty standards of peacemakers, the Harriman and Davis people opened their doors, inviting the braves, warpaint, weapons, and all, into the light of their open fireplace. Astonished at this show of splendid courage, the Indians found themselves disarmed while their bows and arrows were still in their own hands. The great Prince who had declared, "Blessed are the peacemakers," moved the hearts of the savages with love for these defenseless Mormons, and they breathed forth a warmth of love very different from the intention with which they had come.

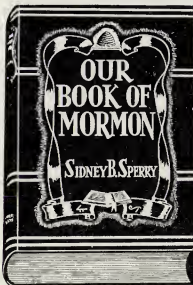
No matter that the keepers of the peace-fort were short of food, they let no one go hungry from their doors. From their little bag of wheat they ground enough in a handmill for their bread each day, and their hearts melted within them when they discerned that the little sack, like the widow's bin of meal, did not diminish though they took from it every day.

Harvey Dunton, considering the threat of famine which hung over them, volunteered to go away with his gun, and live by what he could kill or bring back something for them to eat.

(To be continued)

FOR GREATER KNOWLEDGE... FOR MORE SATISFACTION INCREASE YOUR CHURCH LIBRARY

HERE ARE BOOKS TO FILL EVERY NEED . . .

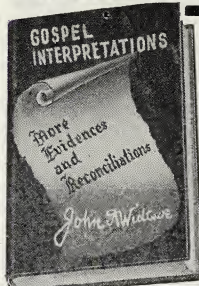


OUR BOOK OF MORMON

By Sidney B. Sperry

So that the student could become better acquainted with the Book of Mormon . . . this revealing book has been written.

\$2.50

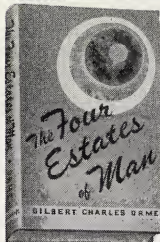


GOSPEL INTERPRETATIONS

By Dr. John A. Widtsoe

Written as a companion volume to the perennially popular "Evidences and Reconciliations."

\$2.25



THE FOUR ESTATES OF MAN

By Gilbert Charles Orme
A fascinating and scholarly treatise concerning our pre-existence, mortal life and the hereafter. Well documented, this book represents years of research in assembling the wealth of material from the standard works and other church literature.

\$1.75

USE THIS HANDY ORDER FORM #1

Send To _____
Address _____ City & State _____

☐ C.O.D. ☐ Check enclosed

SPECIAL NOTICE TO FULL TIME MISSIONARIES
Write for listing of books and special discount privileges

BOOKCRAFT

1186 SOUTH MAIN

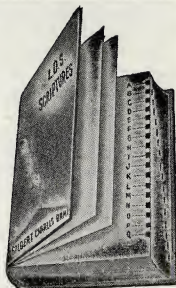
SALT LAKE CITY 4, UTAH

L. D. S. SCRIPTURES

By Gilbert Charles Orme

The first indexed reference book in the Church. A compilation of 2,000 references covering 219 various subjects.

\$4.50

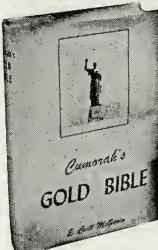


CUMORAH'S GOLD BIBLE

By E. Cecil McGavin

Especially written for missionaries, this book affords a wealth of information to explain and defend the Book of Mormon.

\$2.25



LATTER-DAY PROPHETS SPEAK

By Daniel H. Ludlow

A compilation of statements of gospel doctrine from all of the eight Presidents of the Church who have served in this dispensation.

\$4.00

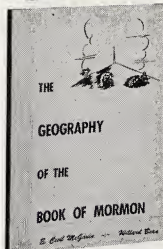


BOOK OF MORMON GEOGRAPHY

By E. Cecil McGavin and Willard Bean

A thesis showing that the Jaredites, and the Nephites pushed up into North America and fought their battles just south of the Great Lakes.

\$.75



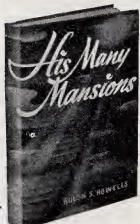
HIS MANY MANSIONS

By

Rulon S. Howells

This book compares 13 Christian Churches, enabling one to know, not guess, what other churches teach.

\$2.25



BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Continued from page 91)

cerned he does not approve of the baptism of one person for another, living or dead, but he obviously approves and seconds the intention of those who are baptizing, who by the works of the living were able to help out the dead by such means as baptism. . . . But he recognizes that it is *not* the work of baptism (for there is only one baptism) but by various other works (and there are many) that the living are able to help the dead.¹²¹

St. Paul wants to say that the living can help the dead *not* by being baptized for them but by certain other works, so of course instead of mentioning any of those many other works he specifies only baptism. Word-juggling, the avocation of the Middle Ages, could hardly go further. Note that the stubborn Paul can only be handled if he is charged with temporizing! "Living or dead" is pure sophistry, since of course the living should not be baptized for the living, and by that very token must be baptized for the dead, who cannot (as the living can) be baptized for themselves. We have seen that the "one baptism" argument, far from condemning it, is in fact one of the strongest arguments in favor of vicarious baptizing for the dead. Elsewhere the Venerable Peter says: "They were being baptized for the dead" refers to the good works which the living were doing for the dead," except, that is, baptism, "for it is *not* by baptism but by other good works of the living; it is to these and *not* to baptism that the Apostle refers."¹²² Which is precisely why he says baptism, for by strange logic when the Apostle says black he really means white, and that is why he says black.

To such extremes of wrestling the scripture were the medieval churchmen driven in their determination to discredit an ordinance which the church had lost. Thus Oecumenius decides that "for the dead" really means "for those whom you falsely suppose to be dead"; falsely, because "dead" necessarily means perpetually dead, and if they are going to rise again, they cannot be that, so that Paul when he says "the dead" does not mean the dead at all.¹²³ Just as when he said "baptize," he of course meant anything but baptize. Chrysostome and Photius following Tertullian, tried to show that "for the dead" does not

mean "for the dead" but for the *body* which, since it dies, must be considered as dead.¹²⁴ Others (Theodoret, Zonaras, Balsamer, etc.) argued that it means "to be baptized for the dead *works* of sin."¹²⁵ It may mean that, according to St. Bruno, or else "the dead" may refer to "those who are to perish because of sin." He even suggests that Paul is shaming the Corinthians by showing them that even people who are so *wicked* as to baptize for the dead have faith in the resurrection, so why shouldn't they? He does not fail to mention, as all our other sources do, that baptism for the dead was actually practised in the early church by certain members who "would baptize themselves in the place of a dead parent who had never had the gospel, thereby securing the salvation of a father or a mother in the resurrection."¹²⁶ St. John Damascene suggests that "the dead" means either the body or the works of sin,¹²⁷ while Lanfranc was for its signifying "the works of death," but goes on to point out that there are people who believe that the passage is to be understood literally, "but it is not to be believed on the authority of the stupid that the Apostle intended to approve a thing *which has been a subject of so much uncertainty among the highest authorities*."¹²⁸

By the seventeenth century a German savant was able to produce from the writings of the churchmen no fewer than seventeen different interpretations of I Corinthians 15: 29.¹²⁹

To return to early practices, an interesting aberration of the rite is found among the Marcionites. When a catechumen died, they would lay a living person under his bed; then they would ask the corpse if he wished to receive baptism, to which the living person under the bed would reply in the affirmative; then the living person would be baptized for the dead one.¹³⁰ Theophylactus, commenting on this in the eleventh century, says that when the Marcionites were upbraided for this practice, they would cite I Corinthians 15:29 in their defense; but they were wrong, he insists, since what Paul *really* meant to say (here we go again!) was, what should they do who were baptized expect-

ing their own dead bodies to rise again;¹³¹ i.e., who were baptized for themselves!

The Marcionite practice is a halfway point between baptism for the dead and the later rite of baptism of the dead. "Why do we not baptize the dead?" asks Fulgentius, and rightly points out that baptism is a rite requiring both body and spirit; if a disembodied spirit is not a fit candidate, neither is an inanimate piece of flesh.¹³² "Even though one should have displayed his will and intention in life," he explains, "and shown faith and devotion, yet once dead, even though it means that he is to be without the sacrament of baptism, he may not be baptized; because the will, faith, and devotion which justify such a baptism belong to the spirit which has departed."¹³³ Nothing could be more reasonable; baptism may only be performed on a living person. This of course is an unanswerable argument for baptism by proxy: if the dead may not be baptized and yet is to enjoy salvation, there is no other way out. Baptism of the dead misses the whole point: it is the exact opposite of baptism for the dead, the one rendering the other perfectly useless. Yet in their need to find some official condemnation of baptism for the dead, churchmen have had to resort to citing those instances which deal with condemnation of its opposite, namely baptism of the dead.¹³⁴ This deliberate confusion (the Latter-day Saints have been accused of baptizing the dead) is natural enough and seems to have been an early one, for Philastrius includes "baptizing the dead" among a number of false and exaggerated charges against the Cataphrygians in the fourth century.¹³⁵

WHO in the church performed the actual ordinance of baptizing for the dead? It was "those apostles and teachers" of the first generation according to the *Shepherd of Hermas*, who "went down living into the water" in behalf of those who had died,¹³⁶ and in speaking of the whole affair as a thing of the past that source implies that the work was confined to those men and their generation. This is clearly borne out in our other accounts.

(Continued on page 100)

Opportunity Knocks Again

Valuable opportunities for intellectual and professional advancement are opened to Latter-day Saint youth with each new quarter at Brigham Young University.

New classes will be available for beginning students and old, who will find courses adapted to aid them in reaching their educational goals.

Those entering for the first time should send entrance applications to the Admissions Committee at least one month prior to the quarter in which they plan to register.

SPRING QUARTER

March 21 to June 3

SUMMER QUARTER

June 13 to August 26

Brigham Young University

PROVO, UTAH

(Continued from page 108)

To begin with, it was not all Christians who baptized for the dead, for Paul reminds the Corinthians that "they," namely someone else and not the Corinthians (who were "but babes") did the work. But who were "they"? A very large class of believers is eliminated by confining the doctrine to the teachings of Christ's second ministry, which were only received by a limited number of people. It will be recalled that in his discussion with the Apostles, the Lord promised them the keys at some future time; since this conversation took place shortly before the crucifixion, and since Jesus himself postponed any discussion of the mysteries of the kingdom "till the Son of Man be risen from the dead,"¹⁷⁴ we can believe that nothing much was done in the matter during his first mission. In a passage of impeccable authority Eusebius quotes Clement as saying: "To James the Just, and to John and to Peter after the resurrection the Lord transmitted the gnosis; these passed it on to the other Apostles, and they in turn to the Seventy, of whom Barnabas was one."¹⁷⁵ Note the careful limitation of this teaching: Peter did not announce it to the whole church, nor the Apostles to all the world, nor is there mention of "the gnosis" being handed down any further than to the Seventy, though that would certainly be Eusebius' main interest in the passage if it were so.¹⁷⁶ "The gnosis" is that fulness of knowledge, which Paul always speaks of as the highest and holiest of God's gifts, a rare, choice, and hidden thing, reserved for but a few.¹⁷⁷ Just how few were eligible to receive the risen Lord is painfully clear in all the gospel accounts of his second mission.

(To be continued)

In the following references "PG" stands for the Greek Patrologia and "PL" for the Latin. Roman numerals designate volumes and Arabic numerals columns.

¹⁷⁴Hermas Pastor III, Simil. ix, 16; we are following the various texts given in Max Dresel, *Patrum Apostolicorum Opera* (Leipzig, 1863), pp. 548-9, 631.

¹⁷⁵Symeon, vi, 6 (PG ix, 268).

¹⁷⁶Id., ii, 9 (PG viii, 980 [163]); Clement cites the entire passage from *Pastor Hermas* iii, 16; he also quotes Deut. 32, 21; Is. 65, 1-2; Rom. 10, 20-21; 2, 14.

¹⁷⁷Schmidt, *op. cit.*, p. 315; cf. 317f: "Christ not only appears as a preacher in the lower world, but also as one administering baptism; and here, too, his activity runs parallel to his earthly mission." Cf. In, 3-22-26; 4, 1.

¹⁷⁸The Gnosis would not tolerate the idea that any who lived under the Old Law could be saved, but instead they insisted that Christ went to the lower world and liberated only the enemies of the ancient prophets and patriarchs. Thus Theodoret, *Haer. Fab.* I, 24; Epiphanius, *Haer. xlii*, 4 (PG

- xli, 700-1); Iren., *Haer.* I, 27, 3.
¹⁷⁹St. Augustine, *Epist.* 89, in PL xxxiii, 311; *Non minister sed ipse Christus est qui baptizat*. So likewise in PL liii, 77; 362-7; 371-2, 1439; 328; 1435.
¹⁸⁰Schmidt, *Gespäcne Jesu*, pp. 135-7.
¹⁸¹Cyrill Alex., *Cat. iii de Baptismo*, c. 8 (PG xxxiii, 460). "For since a man is twice composed of body and spirit, so also must be the purification . . . the water cleans the body, the spirit seals the soul." Cf. id., c. 4 (429, 432 in PG) and *Cat xii de Christ. Crucif. et Sepult.* (id. 797-800) and PG xxxiii, 41, 44, 193.
¹⁸²Tertull., *De Baptismo* iv, vii (PL I, 1312; 1315).
¹⁸³Id., *De Resurrectione*, c. 4 (PL lxxv, 379; 388).
¹⁸⁴" . . . once one has died without the sacrament of baptism, he may not be baptized, because the spirit, to which he belonged, died with his faithful devotion (which justly baptism has departed)." Cf. Crisostomus, *Brev. Canon*, No. 147 (PL lxxxviii, 925).
¹⁸⁵1st Corinthians 15:29, see below.
¹⁸⁶Catholic commentators regard the status of living and dead as referring only to spiritual or eternal life. *Hermas Pastor Similitudo*, *Bibl. Sanct. Patr.* (Ser. I) iv, p. 291, n. 2. This completely ignores the fact that the dead receive a real baptism in water, no explanation being offered as to how the *mortal* baptism transmits.
¹⁸⁷See below, notes 143-6.
¹⁸⁸Orig., in *Lac. Homil.* c. 24 (PG xlii, 1864-5); on the river of life, Schmidt, *op. cit.*, p. 530.
¹⁸⁹Alb. Mag., *De Sacram. euchar.* vi, 2, 1, cited by Elmenhorst in PL lviii, 1042, who gives a list of medieval writers holding the same opinion (PL lxxv, 243).
¹⁹⁰Tertull., *De Resurrectione*, c. 48 (PL li, 864).
¹⁹¹Against Marcion vi, 10 (PL ii, 495).
¹⁹²St. Ambrose, *De Spiritu Sancto*, 1302; De Sac., II, 443; on the same subject St. Peter Chrysologus, *Sermon* No. 171 (PL liii, 647).
¹⁹³John, Bp. of Britain, *Ecclesiastical History* . . . illustrated from the Writings of Tertullian (London, 1825), p. 143.
¹⁹⁴Epiphanius, *Adv. Haer.* I, 28, Sect. 6 (PG xlii, 384).
¹⁹⁵Iren., *Contra Haer.* III, 4, 2.
¹⁹⁶Epiphanius, *loc. cit.*
¹⁹⁷Ambrose, *Comment. in Epist. I ad Cor.* (PL xvii, 163f).
¹⁹⁸Ignatius in the *Epist. to the Magnesians* viii, 1 and ix, 2, assumes like St. Paul, that his readers know all about the work of baptism for the dead, as Schmidt demonstrates, *op. cit.*, p. 476.
¹⁹⁹Occumense, *Comment. in Epist. I ad Cor.* xv, 29 (PG cxviii, 877).
²⁰⁰Peter the Venerable, *Adversus Haereticos*, PL cxxviii, 832.
²⁰¹Id., 832.
²⁰²Op. cit., PG xlii, 876f (567).
²⁰³W. Cabrol and H. Leclercq, *Dictionnaire D'Archéologie Chrétienne et de Liturgie* (Paris, 1907f) II, 1, 380.
²⁰⁴Loc. cit.
²⁰⁵St. Bruno, *Expos. in Ep. I ad Cor.* xv, 29 (PL cliii, 209).
²⁰⁶Id., Damascene, *In Ep. ad Cor. I* (PG xc, 693 [117]).
²⁰⁷Id., *Comment. in Ep. I Cor.* (PL ci, 210).
²⁰⁸W. Heine, Müller, in 1656; see Cabrol & Leclercq, *op. cit.* II, 380.
²⁰⁹Id., II, 381, citing Mgr. Lamy and Mangon's *Dict. de Theol. Cath.* II, 364.
²¹⁰John Chrysostome, *Homil.* 40, in I Cor. (PG lxi, 347).
²¹¹Theophylact., *Epos. in Ep. I ad Cor.* xv, 29 (PG cxvii, 768).
²¹²Fulgent., *Epist.* xii, 9 (20) (PL lxxv, 388).
²¹³Loc. cit., cf. 379.
²¹⁴Cabrol & Leclercq produce no laws or regulations against baptism for the dead, but cite as having the same force those specifically directed against baptism of the dead, e.g. 3rd Canon of Carthage (PL xli, 294). Canon law IV, PL xvi, 949. Cf. Theodoret, *Haer. Fabul.* I, xi (PG lxxxix, 36), which they also cite.
²¹⁵Philastrius, *Tab. de Haer.* c. 49 (PL xli, 1166); the Catharists were a branch of the Montanists, noted, if nothing else, for their sobriety. Yet Philastrius mentions rumors of savage and bloody sacramental rites.
²¹⁶Supra, n. 106.
²¹⁷It is precisely in ordering the Apostles "to tell no man that thing" that the Lord tells them he is presently to be put to death, Mark 8:30-31; Luke 9:21-22; Matt. 16:20-21. The injunction to secrecy is the same in the gates of hell, where Jesus stands on the Mount, when "they kept it close and told no man in that day . . ." Luke 10:36; since they were commanded to tell no man that the Son of Man was to rise again from the dead," Matt. 17:9; the same in Mark 9:9.
²¹⁸Eusebius, *Hist. Eccl.* ii, 1, 4-5.
²¹⁹Eusebius describes as the purpose of his history "to record the successions of the holy apostles . . . down to the present, and to tell . . . what individuals in the most prominent positions were governed and presided over the church . . ." *Op. cit.* I, 1, 1. The "most prominent" offices in the church of his own day he regards as the four great bishoprics of Jerusalem, Rome, Antioch, and Alexandria, which are the main lines of succession from the Apostles, yet he is unable to furnish an instance of "the gnosis" is given to one of these. Tertullian is very clear and specific in this matter: "you are reversing and altering the manifest intention of the Lord in endowing Peter personally . . . for he says 'thou shalt

(Continued on page 112)

MEMBERS and FRIENDS IN EASTERN STATES

Buy your Easter books by mail from an AUTHORIZED DEALER near your own home.

CHURCH BOOKS AND BOOKS BY
CHURCH AUTHORS

Save yourself time and trouble. Prompt delivery from stock on most titles. Drop postal card for free list and order form. Standard prices

Eastern States Book Agency

Eleven Ninth Avenue
Haddon Heights, New Jersey



INSTANT COOKING

for people in a hurry!

Zoom
INSTANT COOKING
WHOLE WHEAT CEREAL

Fisker's

Zoom brings you all the goodness of the extra whole wheat, it's good for you because it supplies all the 8 complex vitamins of the natural whole wheat germ and bran in one delicious. And Zoom cooks instant.

NET WT. 1 1/2 OZ. Mfg. by Fisker Heating Mills Company, Inc.



Send me full information about your complete demonstration and your idea of keeping me supplied with fresh batteries:

Name

Street and No.

City State

FOR YOUR GREATER HEARING CONVENIENCE

We Have Just Completed

**THE FINEST HEARING AID CENTER IN THE
WESTERN STATES**

Convenient ground floor location at
252 South Main Street, Salt Lake City 1, Utah

Offering you—

Western Electric HEARING AIDS

The only hearing aids designed by Bell Telephone Laboratories, and **FOUR OTHER** nationally known instruments for your consideration at a price you can afford to pay.

Not just one, but **FIVE**, all accepted by The American Medical Association!

**BATTERIES—CORDS—REPAIRS FOR ALL HEARING AIDS
NO MATTER WHAT THE MAKE**

Audiophone

CLARENCE B. PLACE, Audiometrist
General Manager Since 1939

252 South Main Street Telephone 4-5659
Salt Lake City 1, Utah

(Continued from page 103)

We repeat in effect what we have said in this column in past issues of THE IMPROVEMENT ERA. Concerning the use of tobacco, it affects injuriously the heart and the circulatory system, the lungs and the respiratory system, the brain and mental powers, the kidneys and elimination organs, the muscular system, thus weakening the body with the result that it is less resistant to diseases of various kinds. Dr. Irving Fisher of Yale University, a co-author of *How to Live*, a book that has passed through several editions and for many years has been regarded as an authoritative treatise on personal hygiene, wrote a foreword for Dr. Frank Leighton Wood's book entitled *What You Should Know About Tobacco*. In this foreword Dr. Fisher asserts that the evidence now exists sufficient to show that no one who smokes can achieve the best of which he is capable, whether in foot racing or any other game or in any type of mental or physical activity such as study, speaking, playing musical instruments, or attainment of health, strength, endurance, and working power. Further, every schoolboy knows that athletic coaches in schools and colleges the country over do not permit smokers to play on their teams.

In his book on tobacco, Dr. Wood produces evidence showing that on an average smokers die considerably younger than non-smokers and that smokers are more often afflicted than non-smokers with painful and disabling diseases of long duration and that in addition they are more subject to various minor ills such as coughs, sore throats, heartburn, and shortness of breath.

Baptism for the Dead in Ancient Times

(Continued from page 110)

give to thee the keys," not to the Church, and: "Whosoever thou shalt loosen on earth shall bind," not "whosoever they shall loosen or they shall bind." He then goes on to show that Peter's authority was not "handed down," but if it still exists in the Church must come by direct revelation and through the mere episcopal office (*sed Ecclesia Spiritus per spiritalem hominem, non ecclesia numerus episcoporum.*) (*De Pœnitentiâ*, c.21, Pl. ii, 1078-80.)

¹²²Thus Romans 11:33, noting, Rom. 2:17ff, that the Jewish law preserves but a shadow (*morpheosis*) of the gnosis; I Cor. 8:7: "Not in everyone is the gnosis," which is, 12:8 "given through the spirit" to particular individuals; in I Cor. 13:2 it is described as the most rare and wonderful of attainments, in *id.* 8 is predicted that "it shall vanish away." It is an inspired thing, I Cor. 14:6, known to the world only very indirectly by its effect on the lives of the saints, God "making known the odor (*osm*) of the gnosis of Him through us in every place." It is the gnosis that sets Paul apart from other teachers, I Cor. 11:6. The love of Christ is the greatest of all things, since it excels even the gnosis, he tells the Ephesians, 3:19; and to the Philippians (4:8) he says that all earthly things are as nothing compared with the value of the gnosis of Jesus Christ. The gnosis is again described (Coloss. 2:2-3) as a treasure and a mystery, hidden in Christ, and a thing which must be carefully guarded and not exposed to "that which is falsely called the gnosis." I Tim. 6:20.

(To be continued)

For further information relative to the ill effects of tobacco consumption the reader is referred to these books among others: *How to Live*, Drs. Fisher and Emerson; *Health and Efficiency*, Drs. O'Shea and Kellogg; *Tobacco and Mental Efficiency*, Dr. O'Shea; *Tobaccoism*, J. H. Kellogg, M.D.; *Science Speaks*, George Thomsan, M.D.; *Straight Thinking*, John C. Almack, Ph.D.; *Plain Facts for Young Women*, Belle Wood Comstock, M.D.; *Nicotine on the Air*, Better Book Press, Columbus, Ohio; also Deseret Book Co., Salt Lake City.

Drinking and Driving

The following is a newspaper clipping:

Philadelphia—The Social drinker who takes a "couple of snorts" to prove he's a good fellow is menacing highway safety, Police Chief A. Sweeney of Jenkintown said recently.

Sweeney spoke at the 35th annual conference of the Pennsylvania Chiefs of Police Association.

He branded as one of the major fallacies regarding drunken driving the statement that those involved are so intoxicated that they can't stand up. "Our problem," he went on, "is the social drinker; he's the biggest menace on the highway today. He takes just enough, proving he is a good fellow, to deprive him of good judgment. He takes chances he would never take if he were cold sober. His timing is off and he smashes into other cars that he would miss otherwise."

Every traffic officer could testify that the above statements are substantially true. These officers have long recognized that the most dangerous highway driver is the fellow who insists that he has had only a "drink or two." He feels pepped up by his little inhibition and thinks he is a better and safer driver in consequence. He therefore takes chances that otherwise he would avoid, but with disastrous results.

Alcohol and gasoline do not mix—a truism long recognized. There is little trouble with the fellow who knows he is drunk—it is with the drinking driver who is positive that liquor had no part in the accident. Though experienced traffic officers know otherwise, the difficulty arises in convincing jurors and courts of the truth relative to the matter. So difficult is the problem that in many cases the offender is charged only with *negligent* driving—a lesser offense than drunken driving.

Now the question of alcohol and accidents on highways is one of growing importance, due to increasing speeds and heavier motor cars and a greater number of accidents. It appears that a number of these accidents

THE IMPROVEMENT ERA




Go Electric All the Way!

Electricity does it better, faster and at low cost.

Buy
Electric Appliances
From Your Dealer

Utah Power &
Light Co.



PROFITABLE DAYS AHEAD FOR QUSH GRADUATES

Capitalize on QUSH training now! You'll be a competent beautician when graduated. QUSH provides you with technical skill and knowledge gained in 24 years. SEND FOR FREE CATALOG TODAY!

ENROLL NOW

QUSH SCHOOL OF BEAUTY CULTURE
222 SOUTH MAIN

in which alcohol plays a part is unknown, due in part to faulty methods of detection. However, the National Safety Council estimates the number to be somewhere between twenty-five to forty percent of the total—in any case it is far too large.

No one can deny that the widespread use of alcoholic beverages has greatly influenced our traffic problem and that persons in varying degrees of intoxication have become a major cause of traffic accidents, regardless of whether they are drivers, passengers, or pedestrians. Ordinarily it is difficult, before he causes an accident, to determine from external appearance whether a drinker has had his faculties so impaired that he is a safety menace. But during recent years science has found that most drivers are hazardous if they have more than five hundredths of one percent of alcohol in their blood (0.05%). Further, simple methods of determining whether this is the case have been evolved. These methods are legal in Arizona and some other places. Any state legalizing and using these methods would have a much better control of drinking drivers. These methods are recommended by the National Safety Council. Legislatures should legalize them. See the booklet *Alcohol and Accidents* by Samuel R. Gerber, M.D.

LATTER-DAY SAINT PIONEERS AND THE OLD SPANISH TRAIL

(Continued from page 89)

Geologists have a saying that "iron is the mother of metals." It is axiomatic that where iron deposits exist, there will also be veins of the precious metals. Those Spaniards were familiar with that geologic theory, and, discovering beds of iron deposits, spent much time in searching mountains and hills around them for the gold and silver they believed would be found there.

Long years before our pioneers entered Iron County, this part of Utah was well known to the old scouts and travelers of the West. Many of the famous men whose names glorify scouting in America passed through the Cedar and Parowan valleys and knew their landmarks. On that roll of honor would appear Escalante, Dominguez, Jedediah Strong Smith, Kit Carson, Ewing Young, William Wolfskill, Major Brewerton, Hernandez, Godey, and many others. That an extensive flow of travel had gone over the trail is attested in the report of one who riding it, said it was plainly marked from Santa Fe to

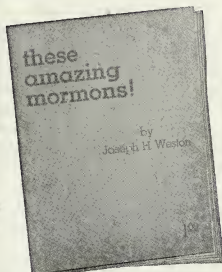
Los Angeles by the bleached bones of horses and mules that had died from starvation, thirst, and abuse. Many of its place names still survive—Dolores, Moab, San Rafael, Santa Clara, Las Vegas, Mojave, Cajon Pass, and San Bernardino.

It is generally supposed that Santa Clara was so named by Jacob Hamblin and the Indian missionaries who settled there in 1854, but it was called Santa Clara fifty years before a Mormon ever saw the stream.

MORE than half a century of time passed, and caravans of gold seekers traveled every year over the old trail. They took what they could find of value whether of gold or peltries or human flesh, and went their way. It was the kind of pioneering which Dellenbaugh described as "skimming the cream off the country with a six shooter and a whiskey bottle." For seventy years that trail had been open, and it was still only a trail. In a thousand miles of its stretch not one settlement had been established, not a plow had been put

(Continued on page 114)

these amazing mormons!



by Joseph H. Weston

This astounding book is piling up new sales records every day! Send a copy to each of your friends as a means of describing the Latter-day Saint culture to them. Paper bound. **\$1.00**

USE THIS HANDY ORDER FORM

Send:
..... copies of THESE AMAZING MORMONS
Address:
City and State:
() C.O.D. () CHECK ENCLOSED

SPECIAL NOTICE TO FULL TIME MISSIONARIES
Write for listing of books and special discount privileges

BOOKCRAFT

1186 SOUTH MAIN

SALT LAKE CITY 4, UTAH

LATTER-DAY SAINT PIONEERS AND THE OLD SPANISH TRAIL

(Continued from page 113)

into the soil, not a furrow opened, not one cabin had been built, nor a fruit tree planted, nor a seed placed in the earth to grow.

Then there came to that same desert a people, seekers of God, who wrought real history into the story of the old trail. Moreover, the story they wrote was a story of progress and upbuilding. Their concept of the mission of man was directly opposite from that of the people they were succeeding. Man's work was to subdue and beautify the earth and make its stubborn soil yield fruits and grain to sustain a civilized population. The Mormons had come into this sterile desert land to build up a kingdom of God upon the earth.

It was in the fall of 1847 that our people gained their first knowledge of the physical characteristics of the Spanish Trail and the country through which it ran. Brigham Young, newly arrived in the Salt Lake Valley, sent Porter Rockwell and James Shaw to California with instructions to the Mormon Battalion men what to bring home when they were mustered out of service in the following spring.

The Saints in the Great Basin needed seed grain and apple seeds, fruit pits, flower and vegetable seeds, and cuttings of grapevines and shrubbery to beautify the new city of Zion. The President also wanted them to bring home good brood stock to improve the horses of the Mormon pioneers. How widely at variance that concept was from the Spanish concept of the past! The Spaniards had come to "skin" the country, the Mormons to put rich and lasting values into it.

ROCKWELL and Shaw left Salt Lake City in August 1847 and traveled southward to intercept the Spanish Trail which they found in the Parowan Valley. From here they followed the line of bleaching bones through to California.

After the soldiers were discharged, twenty-five men including Rockwell and Shaw came from San Diego to the Rancho San Bernardino, where they assembled their outfits, seed grain, etc., for the homeward march. Here they organized for the journey by electing Captain Henry G. Boyle

of the Mormon Battalion their captain.

The Mormon boys purchased one hundred and thirty-five good horses and mules with pack outfits for each to carry their stock of goods to Utah. They wanted to see also if a wagon could be taken over the old trail, so they purchased one wagon for that purpose. If it could not be rolled through on its own wheels, they would take it apart and load it piece by piece on the backs of the packers.

The caravan left the Williams Ranch, a neighbor to the Rancho San Bernardino, on March 21, 1848, and arrived at Great Salt Lake City on June 5, having been nearly three months on the journey. Little difficulty was experienced in bringing their wagon through, a feat that was to have far-reaching effects.

The Mormons had pioneered another great highway—really their first, for they had come across the plains to Fort Bridger only one hundred miles out from Salt Lake Valley over the Oregon Trail, a road that had been traveled by wagons for at least seventeen years.

But the Mormons had brought the first wagon from Los Angeles to Great Salt Lake City, and this achievement opened the southern emigrant road over which many thousands of people were destined to travel in the next few years.

THE fate of the Donner Party which perished in the deep Sierra snows in the winter of 1846 struck terror into the hearts of travelers to California, and when it was learned that a new route had been opened to the coast, one that was safe for winter travel, it diverted a great part of the California emigration south from Salt Lake City. In the fall of 1848, the same year that the Battalion wagon came through, forty-eight wagons essayed the southern route, and in the fall of 1849 over two hundred wagons passed over the old trail to the coast. One of these wagon caravans of 1849 was captained by Howard Egan, and another was the ill-fated Death Valley company of one hundred twenty-seven wagons. Many of these came to grief and some to tragic death because they left the old trail at the north end of Mountain Meadows to seek a short cut to the gold fields of

northern California. Theirs is a thrilling but tragic story of the old West, too long to incorporate in this article.

As population in the Great Basin increased, President Young could foresee a time when the single road across the plains would not support the civilization that hung in increasing weight upon its western end. He was anxious to find and open another outlet. For this reason he sent Parley P. Pratt with a company of fifty men to explore the southern country and to locate places for settlements along the new emigrant road. He wanted to tap the old transcontinental Spanish Trail. As a result of their findings, he sent a colony under George A. Smith to found Iron County in the winter of 1850-51. This was to be a base against which was to be anchored the colonization that would go out north, east, south, and west from this center. Parowan and Cedar City were bridgeheads on the old trail.

In 1851 the Church purchased from Lugo Brothers the large Mexican land grant known as Rancho San Bernardino, and sent five hundred Church members under Apostles Amasa Lyman and Charles C. Rich to found the city of San Bernardino. Along the old trail the Mormons built in rapid succession the forts of San Bernardino, Cedar City, and Parowan in 1851, Fort Harmony in 1852, Santa Clara and Las Vegas in 1854. Going north over the newly opened branch trail the Church founded in 1851 the settlements of Fillmore, Nephi, Payson, Springville, Spanish Fork, and American Fork. The opening of a road through from Salt Lake City to Iron County made a connection between the Oregon Trail and the older Spanish Trail.

Thus within the remarkably short space of five years after the Mormons came upon the scene, they had converted a trail into a highway and planted a string of settlements from Great Salt Lake City to the Pacific Coast.

The Mormons came into its forbidding valleys to develop them, to make farms and orchards and cities and homes. They built chapels, temples, schools, and roads. They came to take nothing out but to put

everything in, and they soon brought over a hundred thousand people here to live in happiness where only a handful of starved and frightened Indians had subsisted before. It was their way of building up the kingdom of God upon the earth.

On the Bookrack

(Concluded from page 95)

PROPHECY AND MODERN TIMES

(W. Cleon Skousen. Third edition. Griffin Pattersen Company, Glendale, California. 169 pages. \$1.75.)

THE interpretation of prophecy is the most difficult and perhaps the most dangerous of all gospel activities. It needs to be done with intelligent faith and much prayer. After an illuminating introduction on prophecy, the prophecies discussed in the book fall into three groups: Concerning America, twenty-two prophecies; concerning Palestine, eighteen prophecies; concerning the millennium, twenty-five prophecies. This formidable collection of prophecies is discussed plainly, simply, and carefully. Every other page is blank as personal note sheets for the reader. This challenging volume will be of interest to all Latter-day Saint readers. Undoubtedly, every person will determine for himself the correctness of some of the views presented, but in the main, as indicated in the foreword by Elder Ezra Taft Benson, they will be acceptable to the eager students among the Latter-day Saints.—J. A. W.

THE GEOGRAPHY OF THE BOOK OF MORMON

(E. Cecil McGavin and Willard Bean. Bookcraft, Salt Lake City. 1948. 91 pages. 75¢.)

THIS interesting treatise brings to the reader an array of quotations from early writers that are most interesting. The mass of evidence presented would convince many that great battles such as those described in the Book of Mormon have been fought in the New York area. Here in New York the authors map the "land of many waters" and endeavor to show the feasibility of this being the place of destruction of the hordes of Jaredites and later, of the Nephites. Many quotations are from histories and other writings which carry dates long before the discovery of the gold plates and which could not have been influenced by that discovery. Our literature is enriched and we are indebted to the authors for assembling these quotations and for their conclusions. Even those who might disagree, should still find this work provocative and interesting reading.—Spencer W. Kimball, of the Council of the Twelve.

SEE YOUR



DEALER

for Better Car Care and Superior Products

UTAH OIL REFINING COMPANY

You Can't ALWAYS Plan The FUTURE by the PAST!

Just because you haven't had a fire is no reason why you won't. Don't judge the future by the past. Fire is a constant menace and may visit you any day. Insure your property today and be protected against loss.

Better get your policy while you can.

UTAH HOME FIRE INSURANCE CO.

Heber J. Grant & Co. GENERAL AGENTS

Salt Lake City, Utah

THE RIGHT AND POWER TO ACT FOR ONESELF

(Continued from page 92)

because he gave man the right to act for himself, it does not follow that man should not do what he can to correct evils. Within certain limits, man is at present responsible for the conduct of earthly affairs. He is here for his development. The Lord has leased him the earth, to see what he can do with it, and each individual is obligated not only to keep his own life in order, but also to try to make a better world around him. Sometimes he must protect his agency by meeting force with force, as he did in the pre-existence, or as nations and individuals have often done. When it is possible, of course, evil should be fought by persuasion, guidance, and teaching. But make no mistake about everything happening for the best. Much sorrow could be prevented by someone's deciding to act differently, instead of shrugging off unhappy situations as the "will of God."

But even if the Lord is not responsible for everything that men do, what about the other conditions that restrict man's actions? There are many influences beyond man's control which greatly affect his life. Can a man consider himself free while his possibilities are hedged about so closely by his heritage, and he is shoved so insistently along his narrow path by everything that happens to him?

At any given moment man is the result of all that he is, plus all he has ever experienced plus his reaction to his experiences. He is the result not only of what has happened to him, but also of what he has done with what happened to him. Though all those reactions of necessity were conditioned or limited by all that he had experienced before, the final decision, that which determined the exact thing he actually did, rested with his will alone. God or his own habits or Satan may have directed him toward some action, but he and he alone was responsible for the final decision. It is those final decisions that determine the direction of his life.

It is as if each individual as he stood at any point in his life had stretching before him walls marking the boundaries of his possibilities. Those boundaries are determined by

all the limitations beyond his control. Beyond them he cannot go, no matter how he acts. Behind him the boundaries have narrowed to the one precise possibility that he finally achieved. That path is now unchangeable. In the time directly ahead of him the limits are comparatively narrow. He may make a sudden significant change in directions, but great accomplishments and sound character development are made a step at a time.

But though at any one moment a man is limited in what he can choose to do, there is yet a wide difference, usually, between the best choice *within his power*, and the worst, in even an immediate situation. Between the best that is within his power, and the worst, through what he chooses to do during the next ten years, there is a tremendous difference indeed, no matter how much he

might be limited during that period by situations beyond his control.

ONE should not be concerned with the limits already set for him, either by his past experiences and accomplishments, or by present circumstances beyond his control. He can't do anything about those. His concern should be the place he will yet reach within the limits that remain. He should not be concerned with experiences that brought him to his present situation, except to learn what he can from them. Neither should he be discouraged by the limits set on his possibilities. Because he cannot lift a ton, he should not refuse to carry fifty pounds. If it is not within his possibility to be a genius, that fact should not discourage him from becoming a competent worker.

Man of course could get nowhere without the Lord. All that has been or will be made possible for him to have and be is through the grace of God. In emphasizing the free agency of man, there should be no suggestion that God has no interest or influence in the affairs of this earth. Nevertheless, having given man his agency, the Lord ordinarily does not specifically influence a life until a man decides, in the exercise of that agency, to seek the help of the Lord, and to prepare himself to receive it. Having taken this step, man might very well find that his life is being continually directed "for the best," often at the expense of plans he has made with his limited vision.

Man may be assured, then, that the Lord foresees the outcome of human destiny as a whole, and that his promises will be kept. But he need not feel that his own life is therefore irrevocably set.

Nor need he be concerned about the many things that are obviously beyond his control, for he will be held accountable only for that which is within his control. We are told that judgment will be made according to what man has received. He will not be judged by what he has done in comparison to what others have done, but by how well he has measured up to the best he possibly could have done, taking into account all the advantages and handicaps that were his. In a most significant parable the Savior had a

INDIAN HUMOR

By J. N. WASHBURN

MANY people who have heard and read the stirring and horrible tales of Indian cruelty and bloodthirstiness have been led to wonder whether there was any softer side to the red man, whether he could ever be tender, inquisitive, or humorous. The truth seems to be that he was capable of all these qualities.

There is a yarn, probably not true, that is to the point. A large, strapping, well-built buck was riding on his cayuse, completely at his ease. Some little distance behind him walked his squaw, carrying the ever-present papoose on her back and the household belongings in her arms. A white man, meeting them, was astonished.

"Why is it?" he asked the Indian, "that you ride along here and carry nothing while your squaw has to walk and carry everything?" The buck did not hesitate by so much as the flicker of an eyelash. It was all very simple.

"Squaw got no pony," he said.

master promise to his servant who was given two talents, and increased them two, the same reward as to him who was given five and increased them five. (Matt. 25:14-30.) He who had only one was not condemned for having only one but was condemned for not using that which he had.

The privilege of free agency does

not carry with it the assurance of equal talents and opportunity for all. But despite the great inequalities among men, there is not one who has not some choice of action. The parable would seem to indicate that whether one is given much choice or little is not so important as how well he chooses from that which is given.

THE CHURCH AND MODERN SOCIETY

(Continued from page 85)

identify six living cultural patterns or civilizations. They are:

Western (our own)
Eastern Orthodox (Soviet Communism)
Hindu
Moslem
Chinese (or Far Eastern)
Polynesian

ONE of the great products of civilization is religion—the fountain of faith. In any of these cultures is there a vital optimistic faith, realistic in its breadth of view, accommodation to fact, and the nature of man?

In western civilization we find that the philosophy of pessimism and despair runs a close race with the philosophy of indifference (or bored so-what-ism) depending on the amount of material goods at different locations. The early dynamic of historic Christianity seems to have worn down to the point where most religious bodies accommodate themselves to whatever the members demand, so long as certain outward signs are put into motion. The people demand an easy religion—the abolition of sin and the comfort of the church for whatever they like to do. In some sects, outward signs, even belief in Christ, are discarded. And in the absence of a dynamic positive faith, we see such things as the “existentialism” of Jean-Paul Sartre and its negativism. At best one may report that even in America, the dominant faith appears (with certain notable exceptions) to be an indifferent materialism, tinged with pessimism. The buoyant belief of the frontier in progress and perfectibility expresses itself nowadays largely in new-model automobiles and other surface appearances.

What is the inventory in the other five civilizations? In the Eastern Orthodox world we find Soviet

communism, the Marxian philosophy of dialectical materialism. This is a philosophy of optimism; materialistic optimism. It promises a socialist heaven on earth, denies the necessity of God and the eternal nature of man while insisting that utopian ends justify earthly means. The communist philosophy promises economic salvation, prosperity, and peace. It may not deliver its promises. But there is no denying the appeal of the doctrine, particularly as it affirms that it is destined to triumph over all its enemies and prove victorious. Where nothing better is offered, the philosophy of communism makes powerful appeal. Its racial attitude and claim that we—really—treat—all—men—as—brothers makes great inroads where Christian philosophy has previously held the ground but has retreated into the position of merely saving men’s immortal souls for harp-playing in the hereafter. The communist saying about “pie in the sky—when you die” coupled with the promise for bread today if men will but take up their hammer and sickle and follow Stalin, comes with double-edged attractiveness to many men.

In the Hindu sphere of society we find a smoldering passivism, roused to activist proportions by Gandhi’s doctrine of spiritual “soul-force.” At its best the philosophy of the Mahatma comes as a testimony of the power of idea. But its universal attractiveness is limited by the filth, poverty, and sordid conditions of its adherents. However, the awakening of the Hindu world, promised by Jawaharlal Nehru as the result of Indian independence from Great Britain, may render *Satyagraha*, soul force, a real world factor.

The Chinese philosophy of looking ever backward for inspiration


(Concluded on page 118)

The DESERET NEWS PRESS

COMMERCIAL
AND EDITION
PRINTERS AND
BOOK BINDERS
PAPER RULING

Professional
and Social
Stationery

29 RICHARDS STREET
PHONE 4-5521



Students of the Book of Mormon
get your copy

**"THE BOOK OF MORMON
GUIDE BOOK"**
by VERLA BIRRELL

All missionaries can use this analysis
Bound in Jade or Black \$5.00
28 Charts—6 Maps

DESERET BOOK CO.

THE CHURCH AND MODERN SOCIETY

(Concluded from page 117)

falls short of the specifications required for faith in a modern world. Islamic fatalism, that what is written is written, despite its clear-cut monotheism, holds little hope for society. Polynesian animism is quaint, often beautiful and reminiscent of a nature-like paradise, but hardly capable of coping with the problems of an industrial world.

Is the faith inspired by the restored gospel adequate for these men and civilizations? Yes, is the cry of every sermon and testimony meeting. The action is slow and steady, ever challenging more intelligent effort. We have to keep reminding ourselves of the objectives of the kingdom of God as outlined by President Taylor:

1. Doing away with war and bloodshed
2. Abolishing misery, disease, and sin
3. Establishing
 - a. Peace
 - b. Righteousness
 - c. Justice
 - d. Happiness
 - e. Prosperity

Some action is required indeed. We cannot diminish our missionary efforts at home or abroad. Moreover,

viewed in this light, ward teaching, family prayers, tithe-payments, keeping a healthy body, a daily good turn to our neighbor, all have international significance.

The dominant position of the national states: the U.S.A., Russia, Great Britain, France, China, and all the rest, has additional significance. If their governments are the chief engines determining the movements of modern society, and if (as we believe) state-power (as all power) should be used for the benefit of man, then the people and leaders of governments are under especial responsibility.

Medieval man endeavored to make Christian belief the center of his life. He achieved greatly but failed, as the record reveals. Modern man, with science and technology, is attempting to achieve Christian practice and reconcile the new world of science with traditional, myth-ridden ideology. No wonder medieval belief has lost out! People will take bread instead of a stone any day. Great was the need in the nineteenth century for the restored gospel which is premised on the acceptance of all truth, no

matter what its origin. Brigham Young said:

If this gospel goes to the uttermost parts of the earth . . . it will eventually SWALLOW UP ALL THE GOOD THERE IS ON THE EARTH. . . . and this society will increase in knowledge until the members composing it know enough to lengthen out their days and man's longevity returns, and they begin to live as men did anciently. (*Discourses* [1925 edition], 671. Capitals, author's.)

Our missionaries, it is true, go forth to "teach and not to be taught." But in the process it is inescapable that we are also "taught." The mission of the Church in society, in this sense, becomes two-fold: (1) to spread the knowledge of an optimistic, realistic faith; (2) to "swallow up all the good there is on the earth" and put it to work.

In short, the gospel as a modern living faith can be understood and its meaning properly enlarged (as D. & C. 121:42 indicates) "by kindness and pure knowledge." In individual lives and in the Church as a pattern of the ideal society, this faith must meet and pass severe tests.

THE MOST ATTRACTIVE QUALITY

(Continued from page 77)

This statement of course should be qualified. But at least it is safe to say that obeying the laws of health builds happiness and that lack of sleep, improper eating, insufficient exercise can undermine happiness.

Cleanliness is a part of happiness. This means both physical and moral cleanliness.

But perhaps the greatest contributing factor in building happiness is faith. I have seen old and young people mired in despair and, like the elderly gentleman who "enjoyed poor health," seemingly wallowing in sadness. All that was necessary in order to step out from their despondency was faith. Simple, sincere, humble faith would have lifted them out of Satan's gloomy playground. But they didn't use it.

Try it, Julie. Be happy. Don't seek happiness through excitement and pleasure. Just be happy. Count your blessings. Exercise your faith.

Keep clean. Free yourself from envy and jealousy. Be grateful for what you are and what you have. Deepen and clear your emotional tones. And smile!

LET ME tell you about Martha.

Sweet and sunny-natured as a child, she changed in her teens. Moods began to take possession of her, and, although she frequently was happy and merry, the times when she was sad and depressed became increasingly frequent and prolonged. She felt abused—sorry for herself. She talked constantly of her troubles, and always bitterly of her friends. She gossiped continuously—wondering out loud why Jean could always get dates, why Nancy could always find decent clothes, why Alice's mother spent so much money on her daughter. She lost her good looks and her good friends and seemed destined to live a lonely, sour, and unprofitable life.

But one day there was an awak-

ening. I don't know what caused it. Maybe her Mutual teacher got hold of her—she had a good one. Maybe it was something she read. Perhaps her own soul shook itself free, but anyway she changed. Those who loved her watched the battle with the same fascination that some people find in a great basketball game. They watched it with the same prayer with which they aided her brother when he conquered his entrenched smoking habit, for unhappiness is a habit that can be as grim and binding as that of liquor or tobacco. Sometimes Martha slipped back. It was hard to keep up a happy "front" when all the forces of the years were telling her it was useless. Fortunately she liked being outdoors, and she would ski or skate or climb when depression settled. These things helped. When she was tempted to talk scathingly or critically or complainingly, she played her violin instead, and the playing sealed her lips. She accepted her-

self and her lot and thanked her Heavenly Father for both. And she did it a dozen times a day—or more.

Martha was young and well, and she conquered her unhappiness habit. Life was in the ascendancy, and as soon as the miracle of *being* happy was accomplished, external happiness flowed into her life. Friends surrounded her. A choice mate claimed her. A good home was established, and she had the strength to help her youngsters meet their problems. She has three children now in their teens, and they are all happy and *very, very* attractive.

YOU can do the same thing, Julie. You aren't anywhere near as victimized emotionally as was Martha. Lay aside the sarcasm—no matter how tempting the opening. Put cynicism from you. Control that low note in your life—and maybe the high one too. Be of good cheer. Remember that your friends both old and young—both girls and men—like to be around happiness, not only for its own sake but also because it is such a flattering experience. It is impossible to be around a truly happy person without feeling that in some inexplicable way, you have contributed to that happiness. And this is a wonderful feeling. To believe that you have the power to make someone happy is to taste glory.

So Julie—be just as well groomed and well dressed as you can. Be just as beautiful as possible. Be as good mannered as you desire. But above all—be of good cheer. Be happy. It is by far the most attractive quality.

WHERE DREAMS LIVE

By Evelyn Wooster Viner

BEYOND marsh grass and sedges there should grow
The stuff of which I wove dreams long ago;
The grasses and the sedges flourish still,
But in that nook beneath the fir-clad hill
I fail to find the substance of my dreams—
Too bleak and unprotected now it seems
To shelter plants more like the tropic isles
That find their nourishment in hopes and smiles.

The sun sets red against the sharp-topped firs,
The grass plot, yielding to the night wind, stirs.
Across the darkling sky a lone loon cries,
And on the marsh the daylight slowly dies—
While dreams are from this earth a thing apart
That live not in a marsh but in the heart.

FEBRUARY 1949

Hear this marvelous new

WURLITZER ORGAN



WURLITZER
ELECTRONIC ORGAN
Series 50, Two Manual
Convenient Terms

► This new, two manual electronic organ brings you traditional organ music at low cost.

A demonstration will prove its inspiring tone, classical beauty and life-long construction.



SEE SELDON N. HEAPS
Summerhays Music Co.
17 W. 1st So., Salt Lake City, Ut.



How You Can Qualify For A Better Career

The L. D. S. Business College offers you practical and thorough training in business subjects. You can prepare now for responsible positions in business or civil service with a sound foundation of classes in our curriculum.

Fully qualified by experience, equipment and staff, the L. D. S. Business College can give you the finest training.

*Inquiries welcome at any time.
Write for free literature.*

L. D. S. BUSINESS COLLEGE

70 North Main

Salt Lake City

MEN WHO BUILT THE WEST WORE

LEVI'S

REG. U. S. PAT. OFF.



FIT BETTER

WEAR LONGER

SINCE 1850

AMERICA'S FINEST OVERALL

ROUGH GOING

(Continued from page 83)

tions changed. He made his way through a windswept pass and entered a new country. The cold was intense, and several times he "holed in" until the wind had died down somewhat. Then he continued the struggle. He missed Andy Owen, for along this stretch—"Bad Going" Andy called it—the mine owner always helped with the load. He seemed to enjoy the struggle, as if it reminded him of the old days.

Eventually John Turner made his way down to a lower country where it was even colder, but the wind was not as strong, and the chill did not drive through parka and clothing.

A ten-by-twelve foot cabin, almost buried in the snow, huddled behind a ridge where it partly escaped the storm's force. Turner's lead dog swung toward it instinctively and the driver followed. He cleared away the entrance and aired out the structure, then he built a fire, unharnessed his team, and placed them in the kennels nearby. To each he gave a frozen salmon, then prepared his own meal.

Twice during the night he stepped outside and listened. It was quiet except for the crackle of the northern lights and the casual howl of a distant wolf.

It was an hour after dawn when he heard the roar of a motor. He watched the sky, a notch between two peaks reminding him of a gun sight, but it was long before he saw the plane. It came slowly, at times seeming to pause, as sudden gusts of wind sought to hurl it back. Eventually it made its way through, then as if sliding down some invisible incline, Turner saw it rush earthward. On and on it came, and with a start, the musher realized that the motor was silent. It rushed over his head a full thousand feet and disappeared. He listened, but heard no crash of fabric against ice. A heavy sigh of relief escaped his lips, then he smiled softly and for the moment forgot his aching tooth.

"He struck the bad going up there," he muttered. "It can be bad up there, just like it's bad down here. Guess I'll mush down the trail a ways."

ONE by one he brought his dogs from the kennels. Carefully he adjusted the harness, then set forth

with an empty sled. "Mush on, boys!" he yelled. "Mush on!" The team straightened out and left on a dead run. Here the country was level for miles in every direction. In summer it was a mosquito-infested swamp, but in winter it was frozen and hard.

Turner saw the glint of the plane's wings in the sunlight first, then the figures of two men coming toward him. He repressed a grin.

But Andy grinned as he recognized Turner. "How in thunder—?" he began.

"Never mind how I happened to be here, but I am. I got a hunch that Edmund didn't have the radiator protected enough against the cold, and she froze on him. This is one of the coldest stretches in the world, and the going is sure rough at times. I sort of figured on it."

Andy grinned again. "I believe I mentioned something to Edmund about learning by experience; well, when the trouble started, I yelled at him to land as near the cabin as he could. I figured we would have shelter at least, but I didn't figure on the old reliable John being on the job. We, or at least I, surrender, John. What are your terms? You've got us in a corner, for we have to have you and your dogs."

The dog musher looked at the airman. "How about it, Edmund, how much do you need me?"

"I've got to get back to Discovery Creek and bring in a mechanic and a radiator." He mentally checked up on the cost of the mishap in lost business. He could pay five hundred dollars, even a thousand for a quick trip. "I'll give you five hundred if you can make it to Discovery Creek and back in twelve days."

Turner cocked his eyes aloft. "Hmmm! It looks like another storm is coming up. We'd better look after the plane the first thing."

As he drove toward the helpless plane, thoughts flitted through his mind. The falling of the airship had changed things. The mine owner and the airman were now bidding against each other. The airman would go the limit; the mine owner with more money behind him would offer a higher figure for the use of John Turner and his dog team. Both men were following him, and, whenever he looked back, they were re-

garding him with questioning eyes. Andy Owen puffed furiously in the cold air.

Turner stopped his team near the plane, and for a moment the extremes of travel in the north caught his interest—his dogs, slow but sure; the plane swift, yet being mechanical, not always sure. The dogs sniffed at the plane runners and looked at their master. This was something new in sleds. Turner shook his head doubtfully, then attached the team.

"If we can break it clear," he said, "with the dogs and some pries we may be able to get it going. After that it's up to us to keep it going until we get it behind that clump of brush. It'll be protected there."

It was a strange sight that the discouraged northern sun looked down upon. A team of dogs slowly moving a plane, while men behind shoved their hearts out to help the struggling team. A whip cracked, Turner's sharp "Mush!" came in grunting puffs; inch by inch, foot by foot, the plane moved toward shelter. It was several hours before the job was completed. Slowly they returned to the cabin for the night. Across the table the men looked at each other as they ate. It was Andy Owen who spoke first.

"It's the highest bidder, John. I'll give you a thousand dollars if you'll take me on the usual trip to the mines."

The aviator breathed heavily. He saw the handwriting on the wall. Then, too, John Turner was a competitor of his. In fact, he had taken business away from Turner. "I'll make it eleven hundred and fifty dollars, Turner," he said. "I've got to have that radiator. I don't know the country except from the air, and I can't make it alone without dogs to carry sleeping bag and grub."

The musher looked at Andy Owen. "Fifteen hundred, John." To him it was also a game. He grinned at the aviator. "Do you raise me, Edmund?"

Edmund was almost pale. He drew forth a pencil and set down some figures which he carefully added up. The total represented what he believed would be his actual loss during the next month if Turner did not help him out. At the old rate it totaled three thousand dol-

lars. If he forced a higher rate on his customers, it would come to nearly five thousand dollars. "I'll give you two thousand, Turner."

"Twenty-five hundred!" Andy Owen did not hesitate. He enjoyed this game. He could watch the struggle in the airman's face. Andy knew that he could outbid Edmund, and he knew the airman realized it. Andy had not forgotten the contempt in Edmund's voice when he spoke of the old methods.

"Three thousand dollars!" snapped the airman and his voice trembled.

"Three thousand five hundred!" said Andy calmly.

"I'm licked!" Edmund admitted.

Old John Turner looked at his lead dog. "They're not trying to buy us; they're just buying our services. We're worth more than we ever dreamed—if we do business the way they do Outside." He turned to his friend. "Andy, write me out that check for thirty-five hundred dollars."

Andy Owen carefully brought forth his checkbook and pen. With a cool hand he wrote out the check and handed it to Turner.

Then it was Turner spoke to the airman. "Write me out a check for three thousand dollars, Edmund."

Both men looked surprised, but hope came into the airman's eyes, and he hastily filled in a check.

For several moments John Turner stared at the bits of paper representing six thousand five hundred dollars. Then slowly he tore them into bits.

"It didn't seem possible men would tear at each other's throats that way. Andy, I'm ashamed of you. You used to live in the North, and you should know better'n to hit a man when he's down. Edmund is right from Outside, and he hasn't been up here long enough to learn yet."

The room was silent; then Andy Owen spoke. "I figured if you was going to sell out to the highest bidder, I'd boost the price up and help an old friend out. Edmund tried to cut your throat, John, when he met me on the train and talked me into flying instead of mushing."

"That's true, but he learned that Outside."

"What are you going to do, John?" Andy Owen was puzzled.

"Me? Oh, just what I planned to do when I took a chance on that

(Concluded on page 122)

Another Lundwall compilation!

"Exodus of Modern Israel"

Price \$1.00 postpaid

The many thousands who have enjoyed previous publications edited by Elder N. B. Lundwall will find this little book very interesting and inspiring. Its main part is composed of excerpts from the diary actually written by Orson Pratt himself on the trek across the plains to Salt Lake Valley. There also are inspiring essays in explanation of the exodus written by Samuel W. Richards, Willford Woodruff, Brigham Young, Willard Richards, Edward W. Tullidge, Anson Call, Erastus Snow, Thomas Stead, and George A. Smith. The book measures 6 by 9 inches. Bound in cloth and boards for your permanent library. 96 pages.

"These Amazing Mormons"

by Joseph H. Weston

Price \$1.00 postpaid

To write anything more in praise of this book would be a superfluity. If you haven't seen it yet, ask your neighbor what he thinks about it, and why so many people are sending copies of it to their non-Mormon friends.

"Where Do Ideas Come From?"

by Joseph H. Weston

This long title serves to designate a clever original essay that reaffirms mankind's faith in God. The author said he wrote it for the benefit of those people who felt that scientific teachings were loosening their hold upon their religion. It is rapidly growing in popularity. Thirty pages, paper-bound in pamphlet form, it is illustrated with the author's own sketches. The price is only FIFTY CENTS, postpaid.

40%

In order to assist the L.D.S. book trade in opening new outlets for the sale of Latter-day Saint literature, we offer a 40% discount on any or all of these books, if they are purchased in LOTS OF 10 OR MORE, for resale by an organization seeking to raise funds for a worthy purpose. Hundreds of units have availed themselves of this opportunity.

weston publishing co.

660 South State St., Salt Lake City

Visit Us When You're in the City!

Write Today

**FOR YOUR 1948 INDEX
to THE IMPROVEMENT ERA**

Bind it with your volume

Enclose a 3¢ stamp with your request

ROUGH GOING

(Concluded from page 121)

cold stratum of air freezing up Edmund's radiator. I'm giving you a dog and a light sled that'll carry sleeping bag and enough grub to take you to your nearest camp. I can't go back on an old friend, you know. Later on I'll come in with a full team and meet you. It'll cost you only part, because I'm only performing part of my contract. Three hundred and fifty dollars will be about right. I can't knife a competitor when he's down, either, so I'll take the rest of the dogs, get some more

at Discovery Creek and bring in the mechanic and radiator. That'll cost you, Edmund, three hundred and fifty dollars."

Edmund and Owen looked at each other. They were both from Outside, and knew the game as it was played there. The airman spoke first.

"I'm wondering," he said more to himself than to the other, "how many men Outside go around with a knife in their hand simply because that's the way the game is played. Up here it's different, and I'm glad. I'd

planned to revise my rates. I'll carry out that plan and revise them—downward. You said something about learning by experience, Owen. I've learned. We're going to need a supply and refuge station this side of the mountains for emergency. I'm wondering where I could get a good man to take charge. One who knows the ground, not the air."

John Turner looked at his lead dog. "It sounds like they were talking about us," he said quietly, "and we'll take it just as soon as I get back from Outside."

DO YOU READ CHURCH HISTORY CORRECTLY?

(Continued from page 82)

erners and history students in general. There is not now and never has been a hamlet, village, or city in Susquehanna County named Harmony. There was a village called *Harmony Center Postoffice* but it has long since disappeared from the maps. It was several miles from the Isaac Hale and Joseph Smith homes in McKune Settlement and not connected with Church history. McKune was named for Joseph McKune, the first settler. The small cemetery there is still called McKune Cemetery.

One of the houses in the McKune Settlement was owned by Isaac Hale, at whose home Joseph stayed while working for Josiah Stowel (Stoal). It was here also that he met his future wife, Emma Hale.

After they were married, they bought from Isaac Hale a large shed which they moved across the street and remodeled into a home. It was in and near this home that many important historical events occurred, the locale of which is given as Harmony, Susquehanna County, Pennsylvania. But Harmony was not the name of a village or city; it was the name of a township then, and now designated as a *town*.

When Joseph Smith, referring to the restoration of the Melchizedek Priesthood gave the location as being "in the wilderness between Harmony, Susquehanna County, Pennsylvania, and Colesville, Broome County, New York, on the banks of the Susquehanna River," he was following common practice.

Both Harmony and Colesville are towns (townships).

A prominent writer, preparing material for a national magazine, secured a road map, located Harmony, Pennsylvania, and went there only to find no one who knew anything about Joseph Smith, the Book of Mormon, or other subjects of his inquiry.

This man had made two errors. The first was that he either overlooked the fact that the Harmony he was seeking was in *Susquehanna County* or thought a mistake had been made; and the second was that he was looking for a *village* or city instead of a *town* or township. The place he had gone to was the *village* (called a borough or boro in Pennsylvania) of Harmony in Butler County, more than two hundred and fifty miles from the McKune Settlement. His experience was not unique; many before him and since have made the same mistake.

If this man had gone to almost any public library in Pennsylvania and asked to see a map of Susquehanna County, he would have found it divided into fifteen townships and in the extreme northeast part of the county one called Harmony. Arriving at the Town of Harmony, he could easily have been directed to the proper place.

While the original Harmony township was later divided, principally to provide for a compact school district in the new township called Oakland, the old "*town*" of Harmony, now about half its original size, is known far and wide as the place where important chapters

in the history of the Church of Jesus Christ of Latter-day Saints were written.

To reach McKune Cemetery and the site of the McKune Settlement of Joseph Smith's day from the east, the approach is from the boroughs (villages) of Susquehanna and Oakland (both indicated on road maps) and from the west from Great Bend, Pennsylvania, (south of Binghamton, New York,) and Hickory Grove. A sign indicates the area.

GUIDE TO COLESVILLE

Colesville, Broome County, New York, is on New York Highways 19 and 7. It is approximately fifteen miles from Binghamton, county seat of Broome County. The Village of Nineveh, key point to Church history in this area, is on Highway 7 after it leaves Highway 19 at Harpursville, the town seat of the Town of Colesville. The Joseph Knight family, nucleus of the Colesville branch, lived across the Susquehanna River from Nineveh, which was their post office address.

Nineveh is in the Town of Colesville, as also were the farms of Joseph and Newell Knight and other members of the Colesville branch. To reach the area where the Colesville branch was formed, and which at that time was the site of a considerable settlement with several small industries, the route leads across the river immediately north of Nineveh, turning right (south) to a small stream called Indian Creek. It is believed that this is the

stream in which some of the early baptisms were performed.

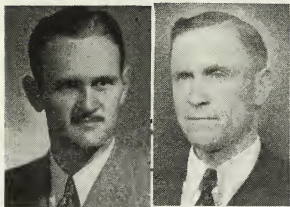
NOTE: The double-page map of the Hill Cumorah area (pages 32 and 33 of the January IMPROVEMENT ERA) and the text titled "The Cradle of Mormonism" should be studied in connection with the discussion of that area.

The Church Moves On

(Concluded from page 69)

Argentine Mission

HAROLD BROWN has been appointed as president of the Argentine Mission by the First Presidency. He succeeds W. Ernest Young as president of the mission with headquarters in Buenos Aires. President Young has served for three and a half years.



HAROLD BROWN

W. ERNEST YOUNG

At the time of this appointment, President Brown was a United States consular officer in Montevideo, Uruguay, and superintendent of the Sunday Schools of the Uruguayan Mission.

He served his first mission for the Church in Argentina between 1937-40. Since that time, as his work has sent him to Latin America, he has always served the Church. In 1946 he was a counselor in the presidency of the Mexican Mission.

Sister Brown, currently mission supervisor of the Uruguayan Mission Primary Association will come with him to Salt Lake City in February to be set apart for this assignment.

Sunday School Board

WILFORD MOYLE BURTON has been named a member of the Deseret Sunday School Union general board and assigned to the senior department. Elder Burton is well trained in Sunday School and in Church work, having been superintendent of Sunday Schools in Pioneer Stake and a member of the Sunday School superintendency of the Bonneville Stake. More recently he has been a member of the bishoprics of the Yalecrest and Monument Park wards.

FEBRUARY 1949

There Is A Reason Why Over



150 L. D. S. Chapels ARE THE PROUD OWNERS OF HAMMOND ORGANS!

SOME OF THE REASONS ARE

- 1—SO EASY TO PLAY
- 2—TAKES UP SO LITTLE ROOM
- 3—NEVER GETS OUT OF TUNE
- 4—COSTS LESS THAN ANY OTHER ORGAN

Write in for Full Information

Glen Bros. Music Co.

Salt Lake

Etab. 1907

Ogden

THE MOST INTERESTING PART OF THIRD NEPHI

In story form, after the order of
"The Robe" and "The Big Fisherman"

"OTHER SHEEP"

A Saga of Ancient America

- The exciting adventures of a young Nephite couple, captured by Gadanton robbers and offered up as human sacrifices to the Lamanite Gods, and their miraculous escape during the terrible destruction that heralded the coming of the Savior.
- One chapter describes an exciting and deadly game of "Tlachli" the Nephite equivalent of our modern basketball.
- Notes by archeologists support statements made in the story and help prove divinity of the Book of Mormon.
- The book is illustrated; bound in heavy covers, lithographed in six colors; and makes a wonderful gift for any occasion. Price \$1.00. (PLUS TAX)

Sold by Deseret Book Co. and other
Utah Dealers

or mailed postpaid by

PYRAMID PRESS

609 S. 2nd East Salt Lake City 2, Utah

L. D. S. HEADQUARTERS
IN LAS VEGAS, NEVADA

THE KINGS REST MOTEL

526 SOUTH 5th STREET

Dr. Harold B. Foutz, Owner

Edgar H. Foutz, Manager

Beautyrest Mattresses Throughout

We Can Help You HEAR



TELEX
WORLD'S FINEST PRECISION
HEARING AIDS

COMPACT!
EFFICIENT!
A Model For
Your Budget

Come In . . . Write . . . or Phone

TELEX HEARING CENTER

R. E. MORRIS CO.

504 Judge Bldg.
Salt Lake City 1

Dial 4-1382

IN USE for OVER FIFTY YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah

WE OFFER...

A COMPLETE
ENGRAVING SERVICE

From Missionary Portraits to the Largest Catalogues.

Mail Orders Given Prompt Attention

UTAH ENGRAVING CO.

113 Regent St. Salt Lake City, Utah

THE IMPROVEMENT ERA

12 Issues

\$2.50

123

(Continued from page 79)

six shots. The bridle has head stall with throat latch. The bit is a "short spade" type. On the right front of the saddle is a coiled tie rope.

Of course, the costume varied in winter and summer—a heavy short coat being worn in the bitter cold months.

LEAVING St. Joseph and crossing the Missouri River, the route cut across the northeast corner of Kansas, west through the length of Nebraska, dipping just once to go scantily through the northeast corner of Colorado at the important town of Julesburg. This was a division point under supervision of "Jack" Slade, who killed six men in defense of the Pony Express property, and for which he was never criticized nor blamed. Later he turned outlaw and killed more than ten men in Kansas and Colorado. Seeking new fields of adventure he made the mistake of going to Virginia City, Montana, where he was soon hanged by the Vigilantes. His body was given to his widow and taken by her to Salt Lake City where it now rests. On through old Fort Laramie, Independence Rock, Fort Bridger, and other historic stations, the routes crossed most of Wyoming, entered northern Utah, and swept down to Salt Lake City, hence south into Utah Valley, then through Cedar Valley to Faust Station in Rush Valley; on west to Canyon Station, passing Deep Creek and into what is now Nevada to Fort Ruby at Ruby Valley where my father took his first mail to ride East, to Egan Canyon; dipping a bit south now to Roberts Creek (named after Bolivar Roberts), the road led directly west to Carson City. From here the trail dropped a few miles south of west, past the southern end of beautiful Lake Tahoe, then through historic Placerville, and finally on to the western terminus of Sacramento.

The fastest time for the mail, by stage overland, was twenty-one days, more often thirty one or over; but the new express was less than half this time. At five p.m. April third, riding a black horse, Johnny Frey (afterwards killed as a Union cavalryman under General Lyon at Wilson's Creek, Missouri), took the first mail of eighty-five pieces, in-

THE PONY EXPRESS

cluding a message from President Buchanan to the governor of California, and handed it to the next rider at Granada, Kansas. On it went day and night, each rider urging his steed ahead, making the best speed possible. Finally nine days and twenty-three hours later the last rider galloped up in front of the old Alta Telegraph Station in Sacramento. Russell's dream had become a reality, and Senator Gwin's struggle for the people of California was not in vain. The people of the east and the west were now only ten days apart. If California in the dark days approaching the Civil War was to be for the Union, this closer and safer

It's a Practical World

(Concluded from page 67)

though the chairman requests all inquirers to identify themselves, the reports do not—"a slovenly handling of the situation, lacking common courtesy." This proposal was warmly debated and the motion defeated by 101,280 to 12,285—the management controlling about one hundred thousand votes in the meeting (conservatively estimated from the results in other measures which passed). The management's position on the question was: "It would seem reasonable and proper to leave such a matter . . . to the discretion of the management."

So, opportunities are open. Some woman (perhaps a reader of this column) can become the first of her sex to become a member of the Board of Standard of New Jersey. She will be elected as soon as the management (according to the chairman) finds a woman who the management think could be helpful to the business. All she will have to do is to convince the management. They are open to conviction. The matter may take a little time, as in the case of Mr. Gilbert's motion to print names instead of "a stockholder."

AT LEAST, Standard of New Jersey is to be congratulated on having sufficient faith in the literate people of the world (i.e. those who read English) as to print their proceedings. The time may even come when those who "speak up" in annual meeting will be willing to have their names printed by the willing management. Meantime, God's children proceed with the practical affairs of life.

line of communication was most important.

The ten and one-half day schedule was pretty well maintained and on two occasions shortened. News of the election of Abraham Lincoln was carried in eight days, and his inaugural address was rushed through in seven days and seventeen hours. Extra horses were put on, the riders asked to ride hard and fast. My father rode the seventy-five miles to Rush Valley in fewer than five hours, using five horses. Some long rides were made in the eighteen months the express existed, six of them being for about three hundred miles. Six men's names can never be forgotten so long as courage and endurance are prized: "Pony Bob" Haslam, William F. Cody, Jack Keetly, Jim Moore, "Rast" Egan, and William "Billy" Fisher. From a letter of my father many years later to J. S. Armstrong, manager of the Mountain States Telephone Company, published in the *Bell Telephone News*, the following quotation is made:

Using six horses and two mules I took the Express from Ruby Valley to Salt Lake in 34½ hours. Several stations were burned on the road and several horses stolen, thus necessitating my riding so far. I took the First Express, going East at Ruby Valley on April the Sixth, 1860. Receiving it from the rider next West who brought it from Roberts Creek. I carried it East to Egan Canyon and delivered it to Bill Dennis. I was five hours making the 55 miles.

MY father had some narrow escapes from Indians, especially near Nip Cut Canyon. I have heard him say many times when I was a boy, "I seem to have borne a charmed life." I quote now from a letter, the original of which is still in the possession of our family, a priceless bit of mail from a collector's viewpoint. (Some genuine envelopes carried on the Pony Express in 1860 and 1861 have, according to Mr. Lyon of the Pony Express Museum of Pasadena, California, sold for from five hundred to one thousand dollars.)

The Indians are raising the devil here now, but I think they will soon stop, as the troops have come to our assistance. Well, Linny, I think I have tired enough for the present as I am very tired and sleepy, for I came in here at sunrise this morning after riding with the Express nearly all night.

This letter was dated "Ruby Valley June seventeenth, 1860," and

was sent East via Pony Express to Miss M. Van Etten (later my mother) Great Salt Lake City, Utah Territory.

Later, "Billy" Fisher rode from Salt Lake to Rush Valley. On the 22nd of January 1861, between Camp Floyd and Porter Rockwell's Point of the Mountain he was lost for twenty hours:

Leaving Camp Floyd at four p.m. I arrived at Salt Lake City at noon on the next day badly exhausted as I had been fighting the storm all the way.

My father relates an interesting experience which happened during this struggle against wind and snow and cold. He had finally become completely lost. He remarked in later years,

I would have given all I ever possessed to have just found my horse's tracks back, but they were of course, soon blown over and obliterated.


Coming to a small patch of brush, Father dismounted, turned the tail of his tired horse to the wind and lay down behind the protecting brush stumps for a little rest. Sleep crept upon him, which would have been his last sleep—so easy thus to freeze and die, but a kind providence saved him. A cottontail rabbit ("brush rabbit" to the mountain folk), startled, leaped from the willows and struck his face. This awakened Father who regarded it as an act of encouragement for him to try once more. Numbed and cold, he finally struggled into the saddle again. This time he loosened the bridle reins, tied the ends to the saddle horn, clung tightly to the saddle lest he fall, and let the horse seek its own way in the storm. After wandering about for an hour or so, the horse (many years afterward, Father spoke with grateful praise of the strength, endurance, and sense of that splendid animal) moved definitely ahead and at last came to one of the lonely ranches in that vicinity. The people took the exhausted rider into their warm room and gave him hot drink and food and sheltered, fed, and rested the horse. Then giving Father his proper bearings, sent him once more into the storm, and he made his way into Salt Lake, the mail safe, if twenty hours late.

"Rast" Egan's horse on one occasion, stepped in a badger hole and broke its leg. "Rast" slung the mail pouches over his shoulder and

walked and trotted the additional five miles to the station on foot.

All of the Pony Express riders are now gone. The last survivor in Utah was William H. Streep of Centerville, Utah, who died about twenty years ago. The last survivor of all was William Campbell of Stockton, California, who rode between Fort Kearny and Fort McPherson, Nebraska, along the Platte River. He was a brother-in-law of one of the station keepers at Cotton Wood Springs, meeting and courting the girl as he "waited over" at the station. On Sunday the twenty-first of May, 1933, I personally visited Mr. and Mrs. Campbell in Stockton. He was in good health at ninety-six, but practically blind. He was tall and stood proudly erect. His voice was clear, his memory keen. September tenth of that year he was present with Howard R. Driggs, H. C. Petersen (then curator of Sutter's Fort but now deceased), Mrs. Campbell, and W. F. Knowland, publisher of the *Oakland Tribune*, when a bronze plaque was placed on the front of the old Alta Telegraph building as the western Pony Express terminus. Shortly after this, Mr. Campbell passed away.

Thus "riders all" these "messengers of romance" have journeyed back to the presence of the God who gave them life. The hurrying hoofbeats of the ponies are still. The saddles are empty, and the bridles hung up for the last time. All too briefly, this is the story, this the glory of the Pony Express. Blazing heat of the desert sun or blinding snow of the winter's blizzard could not stop them. The war whoop of the redskin, Pahute, Goshute, or sometimes Shoshone could not deter them. The stampeade of the buffalo or the cry of wolves in lonely places at night could not hold them back. With nerves of steel, with zeal of youth they sped over mountain and plain. Through these long, lonely, trying hours runs the red blood of courage and the golden threads of heroism. Their memories are sacred along with the early Mormon pioneers, and the early builders of California and Nevada. Their work is over, but they can never be forgotten. They live forever enshrined, not only on tablets of bronze and stone, but in our love and memory.



What you want in your personal Bible, you will find in a National Bible.

NBP
REGISTERED PATENT


SINCE 1863

National BIBLES

Wherever Bibles are Sold

MINER MIKE says.

"It's hard for the average man to follow all the threads of dependence in a state like Utah and find out just how many people depend on which activity for a living. We let economists do that. And these experts tell us there would be only half of our present population in Utah if we had no mining here."



UTAH MINING ASSOCIATION

L. D. S. HEADQUARTERS IN PHOENIX

El Rancho MOTOR HOTEL

1300 WEST VAN BUREN
SWIMMING POOL FOR GUESTS
RESERVATIONS NECESSARY FOR WINTER

FREE Sample Record

—revealing how you can be taught singing and speaking by famous teachers through Educational Records. Write for record

Send 25 Cents — to cover cost of packaging and postage.

INSTRUCT-O-TONES - SIERRA MADRE, CALIF

HOTEL LANKERSHIM
7th & BROADWAY

MODERATE RATES
L. D. S. Headquarters in Los Angeles
FRANK E. WISHN, Operator
RAY H. BECKETT, Manager

LOS ANGELES

"TWO PERSONS — ONE CHARGE"

JOHN AND MARY

(Concluded from page 76)

and hardships you carry on the world and its work. And, John and Mary, do not limit your family as the world does. I am wondering now where I might have been had my parents decided arbitrarily that one or two children would be enough, or that three or four would be all they could support, or that even five would be the limit; for I was the sixth of eleven children. Don't think you will love the later ones less or have fewer material things for them. Perhaps like Jacob, you might love the eleventh one most. Young folk, have your family, love them, sacrifice for them, teach them righteousness, and you will be blessed and happy all the days of your eternal lives.

Now, Mary and John, there is an indispensable element in this happiness you desire. There must be fidelity and confidence. John, you have had a legitimate and proper opportunity these past years to look the world over for a wife, to date numerous girls, and to compare and contrast them with each other, weighing their virtues and attractions, and finally, of them all you have selected Mary as the loveliest, the one with whom you wish to be associated forever, the one who reaches such heights of perfection in your eyes that she is worthy not only to be your help meet but also the mother of your posterity. You have built for Mary a pedestal, and placing her on it, will never permit any other ever to share the place with her. She is your queen, your counterpart, your love throughout the eternities. And, Mary, you have had the same privilege of comparing all the boys who came to see you, and you have selected John as the finest specimen of young manhood, and the most desirable companion, to be your husband and the father of your children, and now, having made your choice, this is final. You have built a pedestal on which you have placed John, and no one may ever share that place with him. Never again will you look upon any man as you have John, for he is now your mate and sweetheart and husband for eternities.

Henceforth, your eyes will never wander; your thoughts will never stray; in a very literal way you will

keep yourselves for each other only, in mind and body and spirit. You will remember that the Lord Jesus Christ said:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28.)

And it can be paraphrased also to say "... she that looketh upon a man to lust after him hath committed adultery already with him in her heart." And I want to say to you, also, that flirting by married people, even though they think it innocent and limited, is a serious sin and is the approach toward eventual downfall. It is reported that ninety percent of all divorces have their origin in infidelity of one or both parties, so you can see how important it is to heed this warning and strictly avoid even the appearance or approach toward evil.

Now, John and Mary, being human, you may some day have differences of opinion resulting even in little quarrels. Neither of you will be so unfaithful to the other as to go back to your parents or friends and discuss with them your little differences. That would be gross disloyalty. Your intimate life is your own and must not be shared with or confided in others. You will not go back to your people for sympathy but will thresh out your own difficulties. Suppose an injury has been inflicted; unkind words have been said; hearts are torn; and each feels that the other is wholly at fault. Nothing is done to heal the wound. The hours pass. There is a throbbing of hearts through the night, a day of silliness and unkindness

and further misunderstanding. Injury is heaped upon injury until the attorney is employed, the home broken, and the lives of parents and children blasted.

But there is a healing balm which, if applied early, in but a few minutes, will return you to sane thinking, and know that, with so much at stake—your love, yourselves, your family, your ideals, your exaltation, your eternities—you cannot afford to take chances. You must swallow your pride and with courage, you, John, would say: "Mary, darling, I'm sorry. I didn't mean to hurt you. Please forgive me." And Mary, you would reply: "John, dear, it was I who was at fault more than you. Please forgive me." And you go into each other's arms, and life is on an even keel again. And when you retire at night, it is forgotten, and there is no chasm between you as you have your family prayer. This time you could thank the Lord for the courage and strength he helped you to muster to avert a threatened calamity. And with this fortitude and determination, you will find that the misunderstandings will reduce in numbers, and whereas they may have come at intervals of weeks, the intervals will come to be months and years, and finally you will learn wholly to enmesh your lives, forever barring the pettiness which is so disastrous.

Now, tomorrow is the glorious and eventful day. I'll meet you at the temple in the beautiful room decorated in white, typifying purity. The walls of the temple will shut out the sounds of the world below. Here in sweet composure the ceremony will be performed to unite you two for all eternity. Your immediate family and closest friends will be there and with you will rise to spiritual heights in this heaven upon earth.

And when the ceremony is completed, you two will go forth from those sacred precincts, your thoughts on a high spiritual plane a "little lower than the angels." Hand in hand, with your eyes to the light, you will go forth to conquer and build and love and exalt yourselves and your family.

Good-bye until tomorrow, John and Mary, and God bless you always.



This Month With CHURCH PUBLICATIONS

The Instructor . . .

PRESIDENT J. REUBEN CLARK, JR., writes of The Sunday School's Opportunity as *The Instructor* for February continues to highlight Sunday School worth in this jubilee year. Marba C. Josephson of the Young Women's Mutual Improvement Association general board writes of her grandfather under the title George Q. Cannon—First General Superintendent; J. N. Washburn continues to trace the Sunday School movement under the general title "Ye Have Need That One Teach You." There are other Sunday School centennial features, and lesson material for April and suggestions for the Easter program in this issue.

The Children's Friend . . .

ELDER THORPE B. ISAACSON of the Presiding Bishopric has an article in this issue of the magazine that all parents should read, and having read, practise: "Teach Your Children to Pray." Another article that should be of great interest to parents was prepared by the Utah State Nutrition Council: "Is Your Child's Diet Adequate?" A special feature that is exceptionally good is "The Story of Our Missions" by Edith S. Patrick and Jerry Sain.

For the children there are innumerable stories, features, and articles that should keep them happily busy for many hours of wholesome fun.

The Relief Society Magazine . . .

THE special features for the February issue include "A Memorial to the Relief Society Sisters," by Presiding Bishop LeGrand Richards, "From the Shadow of a Dream to the Sunlight of Promise" by Vesta P. Crawford, "The Symbol of a Dream" by Verda Mae Fuller, "Women Against Polio" by Elaine Whitelaw, and two articles by Caroline Eyring Miner: "Wearing a Face into a Mother's" and "The Sane View."

The fiction consists of the second chapter of *Joanna*, a serial by Margery S. Stewart; "They Die in the Harness," the second prize winning story by Myrtle M. Dean; and the second part of "The Dress" by Fay Tarlock.

"Remembrance for February" by Vesta P. Crawford and "Congratulations to Amy Brown Lyman on Her Birthday" are the editorials.

FEBRUARY 1949

MY PICTURE BOOK OF SONGS

The new record album every child wants!

Nineteen cleverly dramatized melodies acclaimed by record critics.

From the book praised by Kate Smith which has sold 50,000 copies.

Three records in album \$3.95

At your dealer's, or direct from

RECORDING ARTS, INC.

19 West South Temple St.,

Salt Lake City 1, Utah

Producers of

"Seven Immortal Hymns"
"Joseph Smith's Own Story"



MAKE ALL YOUR CROPS PAY-

SPRAY THE IRON AGE WAY



Here's why you get more coverage at lower cost with IRON AGE SPRAYERS

LISTEN to what users say about spraying the Iron Age way: "Sprayed over 155 acres the full season without putting a wrench to my pump" . . . "Iron Age saves me money because I never have any pump trouble." Iron Age builds sprayers in sizes and capacities to meet every grower's demand for a machine that delivers maximum coverage with low upkeep. The famous Iron Age Pump maintains high pressures needed, and still takes a beating season after season without breakdowns. Write for information to A. B. Farquhar Co., 3408-F, Duke St., York, Pa.

Iron Age Distributors:
MOUNTAIN STATES IMPLEMENT CO.
Ogden, Utah

Farquhar
IRON AGE
YORK, PA.

POTATO AND VEGETABLE PLANTERS • TRANSPLANTERS
SPRAYERS • DUSTERS • POTATO DIGGERS • WEEDERS
CONVEYORS • JUICE PRESSES • SPECIAL MACHINERY

FEBRUARY 1949 ADVERTISERS

American Popcorn Company	100	Morning Milk Company	98
Audiphone Hearing Aids	111	Mountain Fuel Supply Company	Inside front cover
Beeley Music Company	68	National Bible Press	125
Beneficial Life Insurance Company	Back cover	Overland Greyhound Lines	68
Birrell, Verla	117	Pyramid Press	23
Bookcraft Company	108, 113	Purity Biscuit Company	65
Brigham Young University	110	Quish School of Beauty Culture	112
J. I. Case Company	69	Ramsdell Hatchery	98
Deseret Book Company	Inside back cover	Recording Arts	127
Deseret News Press	117	Rogerson's Music Company	70
Eastern States Book Agency	110	Royal Baking Company	100
El Rancho Motor Court	125	Seco Milk Company	101
Fels & Company	99	Star-Kist Tuna	100
A. B. Farquhar Company	127	Startup Candy	100
Fisher Flouring Mills	111	Summichays Music Company	119
Glen Brothers Music Company	123	Telex Hearing Aid	123
Hall's Remedy	123	Utah Engraving Company	123
Hotel Utah	67	Utah Home Fire Insurance Company	115
Instruct-O-Tones	125	Utah Mining Association	125
Kolob Corporation	70	Utah Oil Refining Company	112
Levenshinn Hotel	25	Utah Power & Light Company	121
L.D.S. Business College	119	Weston Publishing Company	121
Levi Strauss Company	119	Ye King's Rest Motel	123

Your Page AND OURS

"SPEAK THE SPEECH"

A word that is frequently mispronounced is *status*. The *a* should be pronounced as in the word *ate*. Surprised? But think what a good, clear-cut sound it is, and rejoice! And while we are on that a sound, *data* has preferably the same sound, although a second pronunciation is permissible, with the *a* as in *arm*. These are the only two pronunciations—so beware of that *a* as in *cat* sound!

Chicago, Illinois

Dear Editors:

YOUR Christmas number of THE IMPROVEMENT ERA is attractive, interesting, and inspiring. Starting with the delightful cover picture, you have maintained a high and challenging standard throughout from a religious and literary as well as an artistic standpoint.

In view of the importance to our youth and our homes as well as our churches, we would like the privilege of reprinting in our weekly paper going out to our sales people from the article "No-Liquor-Tobacco Column" by Dr. Joseph F. Merrill. Authentic information on the liquor and tobacco evils needs to be furnished and published throughout the length and breadth of our land. We will appreciate your courtesy in granting our request.

I want to commend you, too, on your interesting book review department.

With best wishes for a joyous Christmas season and a happy and profitable New Year, we are,

Sincerely yours,

(s) John Rudin,

President, John Rudin & Co., Inc.

Emmestad, Curacao, N.W.I.

Dear Editors:

I CANNOT refrain from once more telling you of what your magazine means to me; it means a source of monthly inspiration, instruction, and enlightenment. There is not item or subject that is not wholesome in this periodical. I think Zion may well be proud and very grateful for having such a wonderful publication. . . . The only thing I always regret is that in the mission there are so many that do not understand English enough to read the ERA, and have to thrive on the occasional translations that may be given to them.

Also I should once more wish to add my thanks for the aid you gave me last year, by publishing my request for a pen pal in your issue of December 1947. I can tell you that I received exactly fifty-one letters in response, of which forty kept up correspondence more or less regularly. The amount of pleasure, encouragement and instruction I received through these friends, cannot be expressed in words. It is a "gift" for which I am deeply thankful. . . .

Sincerely,

(Signed) Adrienne H. Gyr

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.
1836 Alice St., Oakland, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

DIPLOMACY IN ACTION

The wise and witty Sydney Smith knew how to soothe an angry friend and restore his good humor.

"My friend," the celebrated divine would sympathetically suggest, "never lose your good temper. It is one of your most agreeable qualities."

Anatole France, like other famous authors, was frequently faced by an admirer with a book in his hand who expected the great Frenchman to remember his name and inscribe it in the volume along with some suitable sentiment.

Whereupon France would take out his pen, open the book to the fly-leaf, and murmur politely, "My dear friend, be so charming as to dictate the exact way you spell your name."

A man shaking hands with President Wilson at a White House reception persisted in relating a long and tedious account of his personal experiences while a long line of guests waited impatiently to greet the Chief Executive.

Suddenly the President grasped the visitor's hand, and in a deeply apologetic tone exclaimed, "But, my dear sir, I am monopolizing you! I mustn't do that!"

The guest took the hint.

—Adrian Anderson, from *Your Life*, July 1948

—Copyright 1948 by The Kingsway Press

Correction

DR. G. HOMER DURHAM, author of "These Times" a monthly feature, and the current series appearing under the general title, "The Church and Modern Society," is professor and head of the Political Science Department and director of the Institute of Government at the University of Utah. In the January 1949 issue of THE IMPROVEMENT ERA Dr. Durham was erroneously referred to as "associate professor of history and political science."



NEVADA STAKE
INSTITUTE

The Nevada Stake recently held an institute under the auspices of the Extension Division of the Brigham Young University. Brother and Sister Wilford D. Lee taught a course in "Understanding the Child."

The institute was held for three hours each night for one week with an attendance of about 150. It was an experiment which proved so helpful that we pass the idea to other stakes in the Church. The photograph above shows in the front, left to right, Brother and Sister Wilford D. Lee and the members of the stake presidency with their wives.—Submitted by Ivan Call, President

BOOKS...

*for EXPANDING LIBRARIES
and for the ENRICHMENT OF LIFE*

A Voice from the Dust	\$4.00
Vitality of Mormonism	2.50
Sharing the Gospel with Others	2.50
On the Way to Immortality and Eternal Life	3.50
Articles of Faith — missionary edition	1.25
Brigham Young at Home	2.75
The Gospel	1.25
Gospel Quotations	1.50
Joseph Smith, An American Prophet	3.25
Presidents of the Church	3.25
A Skeptic Discovers Mormonism	1.75
A Story to Tell	2.25
Sweet Love Remember'd	2.75
Documentary History of the Church	2.00
Study Guide40

We pay the postage when cash is sent with the order.

OUR BOOKS CAN BE PURCHASED FROM YOUR LOCAL BOOK DEALER.

DESERET BOOK COMPANY

"Education lives as long as you read good books."

44 East South Temple Street

Salt Lake City, Utah

SILHOUETTE OF POWER

Monument of man's ingenuity — guardian of democracy —
converter of crude into precious fluids for American industry.
By his labors man is known, and by his prudence he survives.

Store the fruits of today's toils for tomorrow's reserve — carry
adequate life insurance today — the most thoughtful heritage
you can leave your family.



BENEFICIAL LIFE
INSURANCE COMPANY

George Albert Smith, Pres.

Salt Lake City, Utah

VOLUME 52 NUMBER 2
THE IMPROVEMENT ERA
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 1, UTAH